### FIVE

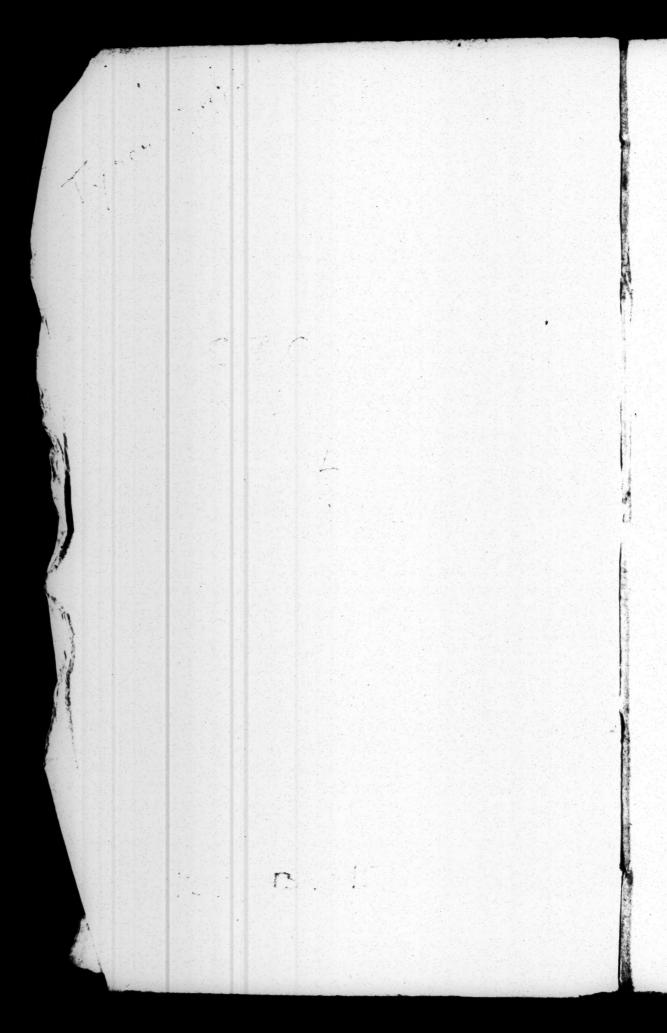
# GODLIE SERMONS,

Preached by R. T. Bachiler of divinitie.

- 1. The Charge of the Cleargie.
- 2. The Crowne of Christians.
- 3. The annointment of Christ, or Christian ointment.
- 4. Afestinall Sermon upon the Nativitie of Christ.
- s. The fruits of hypocrifie.



Printed by I. H. for John Harison.



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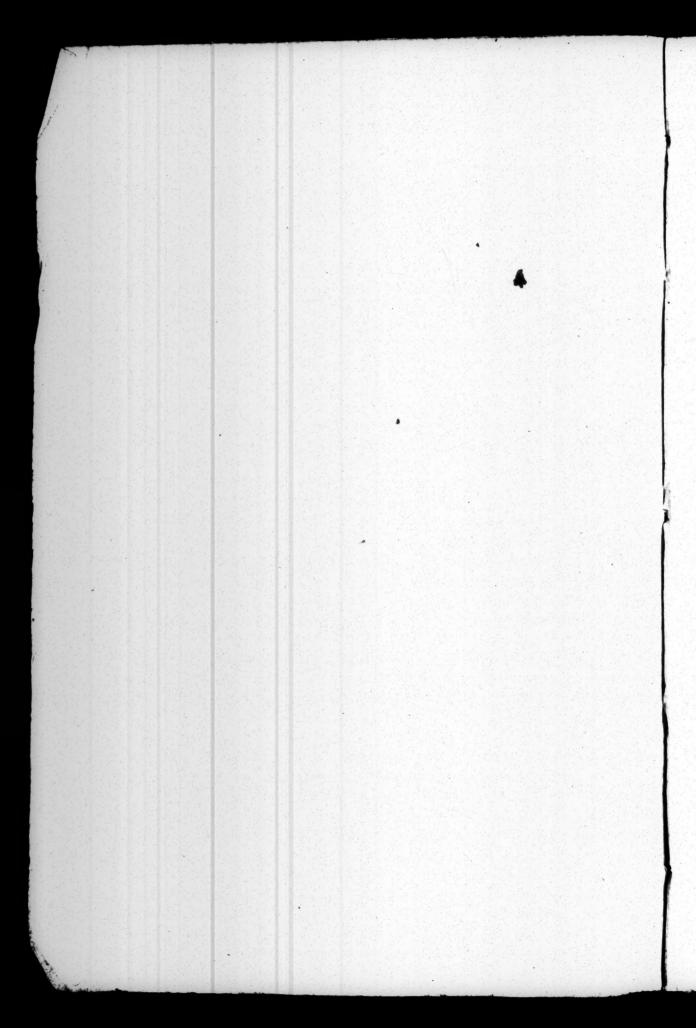
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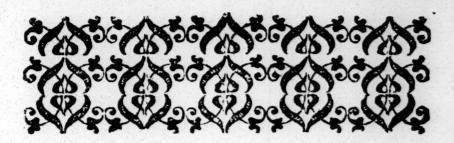
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Printed by I.H. for John Harison.
1602.





# To the right worshipfull

Maister Iohn Smith Alderman, Maister William Wilson Senior Burgesse, Iustices of peace, and the rest of the Brethren, Gouernors, and Magistrates of the Burrough towne and corporation of Kendall: Grace, mercie and peace, in Christ Iesus our Lorde.



S The Beare (to begin not with an homely co-parison as it may seem, but such as the best wits, and most learned have not been ashamed

to vse before me) when she bringeth forth her young one, as Aristotle, or rather as Scaliger the subtile refiner of grosse Philosophie, when she casteth out her abortine broode, finding it to be a rude, informed

unformed and confused lumpe of flesh, not liking the shape thereof, neuer ceaseth to licke the same, till it hath brought it to a perfect forme and fashion, with apt proportion of euerie parte and member: Euen so(right worshipfull) those suddaine, extemporall, and tumultuarie speeches, which at the first I did ram!y and rudely deliner in your audience, as no absolute broode of full grouth, but rather as vnripe fruite of little labour, for matter Sound I am sure, but for maner not so sweete as I could wish, such how soever as God the presently gave me grace to otter; Behould here the same reduced into better forme, perfected, polished, published, and presented unto your selues, not for mine owne prayse which I never deserved nor desired, but for your profit, which I alwaies aymed at, and sought after, wishing not onely your worldly wealth that you may florish still as hetherto you have done, in peace, plentie, and prosperity, but thirsting after your soules health that you might growe up more and more 111

in grace and knowledge, which is the finall and fruitfull ende and intendement of all sermons either preached or writen: as Peter making it his conclusion of his latter Epistle 3. Chap. 18. For therefore haue 2. Peter. 3. I especially and of purpose, directed and 18. dedicated these sew sermons unto you (worshipfull and well-eloued Bretheren in the Lord) that as you first harde them, so you might againe regarde them, yeare= member and ruminate them, that by often reading and perusing them, through continuall meditation they may be so inwardly engrafted and ingrauen in your harts and consciences, that you may take proffit, and make vse of them in the acti= ons of your life and conversation. O that you would consider thankfully, that as our Gratious Soueraigne hath greatly graced you, in making your town of a country village, a corporate Borough, and vouchfafed to bestow upon you a faire and large Charter for the establishing of your state of goverment, and publike benefit of your populous multitude. So likewise that God himselfe 114.

himselfe hath as graciously blessed you in commending by his good prouidence your parish, for the spiritual cure and charge of your soules, to the patronage of so flori-Shing a Colledge, & Sofruitfull of learned preachers, that you may be certaine and Sure, neuer to faile of a sufficient and vigilant pastour ouer you, and whereby noe doute you shal euermore cotinew: I speake it to your comforte as one of the goulders candlesticks of Gods true catholike church, alwaise shining with the bright light of the Gospell. And would to God that as your towneis famous thorough the most partes of this Land, for your greate trading lik a little Tirus, for your meane yet nceessarie and profitable commodities for the common wealth; so your feruent zeale and fruitfull obedience unto the word, were as faithfully showne heere & as famously knowne els where, to your owne comendation and consolation of others, that with gratulation unto God I might truly Say of you and your people and the rest of my parish, as the Apostle Paule of the Romans.

mans.1.8.I thanke my God thorough Iesus Christ for you all because your faith is published thorough out the whole world: which would be my credit and crowne, yea and a cordiall of comfort to my conscience, among my many tedious discontentments in this place, which would gladly feast it selfe with the fruits of my labours in you, which I hope hereafter to finde in such ample measure in you all, that I againe may say with the Apostle vnto the Rom. That I shall reape and recease at the length consolation together with you thorough our mutuall faith both yours and myne. 1.12. Which grace I trust in due time the Lord God in Christ Iesus will vouchsafe to grant unto us both to our owne good and his glorie.

Your most louing Pastour

in the Lord, R. T.





### The charge of the cleargie: And the crowne of Christians.

1. PET. 5. 3.4. V.

Not as though yee were Lords over Gods heritage, but that yee may be examples to the flocke: And when the chiefe shepheard shall appeare, yee shall receive an incorruptible Crowne of glorie.



postle of our Sauiour Christ Iesus, as he nameth himselse in the beginning of this Epistle and first verse, that Cephas which was ac-Cephas,

counted one of the pillers of the Church as Paul confesseth Gal. 2.9. writing to all the dispersed christians thorowout almost all Asia the great and the lesse, euen Pontus, Galatia, Capadocia, and Bythinia, after a sew precepts of doctrine and instruction to the building vp of their faith in the sirst

A ij.

Chap.

Chap, and then certaine generall exhortations to the reforming of their life and maners, from the beginning of the second ch. to the end of the fourth, in this cha. which is the fift and the last of this Epistle, hee commeth to a particular admonition only, concerning the Pastors of Christs flock and preachers of his word, which were in those regions and countries mentioned before, and that especially in the foure first verses of this chapter: which admonition of his containeth three especiall things to be considered of vs. First, the preface of Peter in the first verse: secondly, his special exhortation in the second and third verses: thirdly, a promise of reward in the fourth verse. The preface in the first verse containeth three things: a description of himselfe, the person that wrote this Epifile, and that made the exhortation, and by three names: not invanitie and oftentation as boasting of these titles, but to the honour and glorie of God, that youchfafed him these fauours. The sirst of office, I which am an elder: wherein he calleth and accounteth himselfe but fellow, and not about those to whom he writeth: and after this manner exhorteth the second of degree,

Three things to be considered.

The Preface containeth 3. things.

degree, & that the highest of all christians, eue of martyrdom, partly in regard of that he was to fuffer for the name of Christ Iefus, and partly for that he had fuffered, and that in way of prophesie of himselfe of his death and crucifying, which hapned vnder Nero afterwards, and as our Sauiour foretold of him, that another should gird him and leade him whither he would not lob. 21.18. in these wordes and a witnesse of the suffrings of Christ. The third of honour, a reward of the second, which surely followeth the former as the shadowe doth the body in the third and last place: and also a partaker of the glorie that shall be reueiled, and this for the description of his person.

The second thing in the Preface, is his humble obsecration and supplication in this word I beseech, a great deigning and vouchsafing of Peter, as though he were their inferiour or fellowe at the least: as the words fignise in the originall nalexada i originally. The third thing, the perfons to whom he wrote in the first words of this Chap: to the Elders that are among you, and this in the first verse. Then in the second verse he beginnerh his exhor-

A iij.

tation,

sation, and that of feeding, a necessarie duetie which he putteth them in mind of, as properly belonging vnto them being Pastors of the Church: but what should they feede the flocke of God, as likewise in the next verse it is called Gods heritage with an article and particle annexed thereunto, fignifying the cure & charge which they have or ought to have thereof, and therfore very wel translated no in opin, which dependeth vpon you, or which is committed vnto you, orels if you will, it may import the manner how they should feed, that is, wie vipin, as much as in them lieth, or as it is expressed afterwards more plainly. First generally in the word & mononwine caring for it, or watching ouer it : and fecondly more particularly, and that in three respects in a threefold Antithesis or opposition wain first, and then y sion, first how they ought not, and then how they ought as first not by constraint, but willingly, secondly not for filthy lucre, but of a readie minde, and this in the second and third verse, not as Lords ouer Gods heritage, but as examples of the flocke, and this in the third verse.

The third generall thing to be considered

red in this portion of scripture, is the promile of reward contained in the fourth verse vpon the following of those things which they ought, and flying of those things which they ought not to doe in the two former verses, which compriseth in them three things. First, the reward in particular in those words yee shall receiue: what? no final reward but a princely, euen a crowne. Secondly, what manner of crowne, an excellent crowne commended by two Epithites or adjuncts, first of glory for the worth and valew of the price, and pretiousnesse of it : secondly of the continuance: no earthly materiall temporanie crowne, but an incorruptible crowne: and when? not out of hand when wee wish and would, but when it pleaseth God to appoint and bestow vpon vs, that is, euen when the chiefe shepheards of our soules shal appeare, euen at the second comming of our Sauiour, after the end of the world at the day of judgment, when euerie man shall receive according to his works. And thus much of the division and resolution of these foure first verses, of the two first whereof I meane not to speake: as of the preface in the first, nor of the beginning of rhe A iiii.

the exhortation, nor of the two first oppositions comprehended in the second:
but will keepe my selfe onely within the
compasse of the two last, the third and
fourth: which, as they containe four members and clauses in them, so I will presume
to borrow but to each of them but a quarter of an houre, for the entreatie and handling of them.

Not as though yee were Lords oner Gods

beritage.

As Peter thrice denied our Sauiour: first, simply with a bare negation: secondly, with an affeueration and an oath:thirdly, with curfing and periurie: Matt. 26. 70.72.74. And as thereupon our Saujour with a Tantundem dat tantidem, or a quid pro que gaue him a semblable threefolde caucat and Memorandum of feeding his flocke, least he should eftsoones fall again into his former infirmitie, saying vnto him thrice togither, Simon Bar-Iona, Louest thou me? feed my lambs, feeed my sheepe, feed my lambs, Ioh. 21, 15, 16.17. To which Peter answering said, Thou knowest Lord I love thee. Whereupon Austen in his 123. Tract. vpon lobn hath these words: Redditur negationi trina trina confessio, ne minus amori

The charge of the Cleargie. amori lingua serviat quam timori, & plus vocis elicuisse videatur mors eminens, quam vita prasens, vt sit amoris officium pascere dominicum gregem, sicut fuit timoris indicium negare pastorem. So likewise in this place, our Apostle remembring his owne threefold deniall, and also vpon our Sauiours threefold warning his threefold protestation in professing that he did loue him, and then his threefold promife included in the same, as that he would shew forth a fign & effect of that his love in diligently keeping his commandement, & carefully feeding his flocke. That which before he affirmed with al affeuerance, he now confirmeth with al affurance, in not only himselfe painfully preaching the Gospel to all both Iewes & Gentiles in his own person, and for his own part: but also exciting and stirring vp others, euen all pastours in all congregations what soeuer, to doe the like as he now doth to the elders of the Churches. To whom he writeth, and that with athreefold prouiso, as our Sauiour warned him, that they should carefully feede the flocke or heritage of God, not as vpon constraint, but willingly: secondly, not for filthy lucre, but of a readie minde as in

the former verse and third, as in this verse, not as though they were, &c. A threefold exhortation answerable to this threefold confession, and a threefold contestation answerable to this threefold protest:tion: wherein, as with three watch-words warned to he aduiseth all the Ministers of the word avoid three to avoid & abhorre three monstrous and vgly vices, to which most commonly they are subject. The first, Idlenesse: the second, Auatice: the third, Tyrannie or ambition. But to leave the other two, and to tic my selfe to the third contained in my text. If Ambition or tyrannie, is and alwaies hath beene the cause of all calamities & inconveniences in all states, and common wealths, as breeding not onely danger and destruction to the person that is affected therewith: but bringing also damage and detriment to the people that are afflicted therewith. As in Cyrus king of the Medes and Persians, who in aspiring the Monarchie of the whole world through his exceeding pride and crueltie made himselfe and his people a pray unto

a woman. As also in Alexander the

whole earth, ambitiously tyrannifing ouer

his

Ministers monitrous Vices. Idlenesse. Augrice. T; rannie.

Cyrus.

Alexander. great, whom seeking to be Lord ouer the

his seruants, souldiers, captains and counfellors, was cut off by poison in the prime of his age, and flower of his youth: wherby his conquest was not accomplished, and his great fegnories and kingdomes rent asunder and deuided among his captaines, who brought themselues likewise finally to confusion by their continuall contention among themselues. As likewise in Iulius Casar & Pompey, whose am- Iulius Can bitious dissention, the one in not suffering far. a Peere, the other a superiour, brought Pompey. themselues to vntimely death, the one by Cafar, the other by the Senatours, and the flourishing estate of the Citie of Rome to a verie low ebbe, through the mightie factions and cruel-civill warres which followed after. Whereupon Euripides in his Phanise vpon occasion of the ambitious contention of Eteocles and Polenices, and the destruction of Thebs, that followed Ambition. thereupon, faith, pironua adrices in 52' TONE'S of is dense ny moders Way woras eionde neighder in ods. Dro zero ulew, that is, that ambition is an uninft gcddesse, or rather if ye will, a wicked siende: because into what house or Citie soener it entreth, were it never so happy and flourishing, it pener commeth out without the destruction of

The charge of the Cleargia. all those that she layeth hold upon. And there fore Plato he calleth it mouther oneur, a thing that will fall out contrarie to our expectation, and worse then we wish and would, as causing infortunitie when we looke for felicitie, and aduersitie when we hope for prosperitie, or if you will kripes on our, a mischiefe that turnes all topfie turuie. Wherupon also Aristotle Pol. 2. cha. 7. faith, જી હંતી પ્રમાણી જ મને માર્સિક હ જાં મહિલા લ લ કિંગ તે કે ફાં રે દ્વારા માં pinozen ualeiar, that is, that all wrongs and ininries for the most part are caused through ambition and anarice. Then much more in the Church of God is hautie ambition and cruell tyrannie dangerous and damnable, both to those that are possessed therewith, & to those that are oppressed by it: which is fuch a vice, that whatsoeuer minister and preacher of the word from the highest to the lowest be tainted and infected with it, he ceaseth to be a shepheard, and becommeth a woolfe, a theefe, and a robber, fuch as were the Scribes and Pharifes of whom spake our Sauiour, when he said, Ioh, 10.8. All that euer were before me are

theeues and robbers when as they doe not feed,

but fleese, and not fleese but flea the flocke of

Christ, and pul the skinne ouer their eares,

and

and not milke them but spoile them and spill their bloud, deuoure their flesh and eate them vp as it were bread, that is, grinde the faces of the poore people, and tread them under their feete, dominering ouer them by intolerable pride and presumption, crushing and oppressing them by violent tyrannie, contrarie to all pietie and equitie, as the word in the originall doeth purport and signifie xaraniessuorres, which is here translated odiously and of set purpose, as we reade it. And I wonder that it hath been so long suffered vncorrected, as though ye were Lords ouer the flocke to difgrace our Ecclesiasticall gouernment, to controule the estate of our Church, and checke and checkmate our Lord bishops, interpreting the compound as the simple xarancessours for niesevorre, making no difference betweene a gratious gouernment and a moderate Magistracie, and betweene an ambitious viurpation and cruell tyrannie, as they doe also vnlearnedly and maliciously. That other place of the Gospell, which they vse as the Arongest engine of their batterie against the piesent state of the Church, Mat. 20. 25. Luk. 22. 25. Where Evipporty is translated

ted likewise gracious Lords to take away the title of Grace from our Archbishops, and Lordship from our Bishops, when as the word fignifieth no fuch thing. For what finatterer is there in the grammer, or that hath but small skill in the Greeke tongue that knoweth not what is or ippor and ippirms or ipparms signisieth, that is properly a Benefactor, an ambitious title of honour which the Emperor of Rome and other kings and Princes did vaineglorioully affect in a politicke & popular praise and applause of the common multitude, in bountifullie bestowing some publicke beneficence and beneuolence vpon the people, to colour their accustomed tyrannie and crueltie, and to infinuate themselues into the fauour of their oppressed subjects. For so was Fhilip of Macedon called Europhan of the Thebans, as Demosthenes witnesseth in his oration pro Ctesiphonte, and besides Pirilos and owing. As also Ptclomey the sonne of Philadelphias King of Egypt, was fo furnamed, and finally Antiochus kiug of Syria, which because partly it was a prophane name of the Gentiles, and partly for that it was an ambiti-

ous name or title of tyrannie, our Sauiour

would

Philip of Macedon.

Prolomey.

Antiochus

The charge of the Cleargie.

would in no wife haue his disciples tearmed by that name: for it had been strange and wonderfull, as also too too offensive and odious for those sorie and silly fisher-

men, although they were our Sauiours Disciples and afterwards the pillars of the Primitiue Church, then in the infancie of the Gospell, the swadling cloutes of christianitie and nonage of the church, to have

fuffered themselves to have beene called by such princely and reyall names, and those also taken from Ethnickes and Pa-

gans, who were to follow the president and example of our Sauiour in the like

lowlinesse: That as he himselfe performed the whole worke of our redemption

and saluation in humilitie: so were they to lay the foundation of this newe Church,

not on the rocke of offence, but in sub-

mission and subjection, although otherwise they descrued and enjoyed as great

spirituall titles, nay more high, honourable Christs disand holy titles then that. As first, when ciples they were called of our Saujour, Fishers of

of men, for catching the soules of men men.

with the hooke of the Gospell within the

net of the Church . Secondly, Apostles, as Apostles.

being Christs chiefe commissioners and

Am-

Ambastadours.

Euangelists.

Shepherds

Gods.

Zarnipes.

Ambassadors sent into al the quarters of the earth to preach and to baptile. 3. Enange. lists as Gods messengers to carrie the glad tidings of peace throughout the world. Fourthly, Shepheards, for feeding the flock of Christ with Angels food, the spirituall Manna of the word, as Homer was wont to call the princes of Greece noipures of ha'or. Fiftly and finally, Gods, because vnto them the word of God was giuen, Ioh, 10. 34. as Danid called kings and Princes, Pfal. 82. 6. As also they might have beene called Eulpyerry had it not bin an heathenish name, for bestowing on the people wheresoeuer they became the incstimable benefit, yea the most pretious and peerclesse iewel and margarite of the word of God, as likewise ownies for fauing the foules of fo many, whom they daily added to the Church. But to leave this and follow the word of my text which I have in hand, as the same word is vied in the same sence togither with Fuepperry, as it is in this place in Matt. mentioned before, for that this word is here taken in the bad, and not in the good partit is manifest; as also in Matthem, although Bezahe of the contrarie opinion, therein iniuriously and rashly controuling the

The charge of the Cleargie. the judgement of Erasmus, and that because Luke in harmonie & consent with Matth. 22, 25. vseth the simple for the o- Beza thers compound, which is but once in the whole Scripture so taken, and no where els, and that therefore is meant thereby not tyrannicall rule, but all ciuill gouernment of temporall good politicke magistrates. But it may be faid of him as it is in the Prouerb of Bernard, Bezanon vidit omnia, although otherwise a learned father, and an excellent writer verie well deferuing of the Church of God. But to put this matter out of controuersie, if we will make Marke a moderator between Matthew and Luke, and take him for a Judge betweene Beza and Erasmus, we shal find not that word which is in Luke, but that which is in Matthew, and that which is in my text: and who will not fay that the place of Luke is to be suspected of an ouerfight in the libraries in leaving out the preposition because he differeth from the other two Euangelists, as Beza hath sufpected manie places of lesse account, and for smaller cause then this. And I am perswaded if some originall were throughly searched, a 20 would be found in Luke as well

well as in the rest; but who is so blinde as he that will not fee, for abfurd it were that the preposition rofound in the compound should make no difference from the funple, but to stand as a Cypher in Augrim, or as a pilcrow in a latine Primmer, what simple Gramarian will say this? But if any thing be to be gathered out of Luke his difference from the rest it is this; that euen the simple also wessum is taken for a seuere tyrannizing, and not for serene gouerning; and therefore much more \*?wier the compound: for that it doth so signifie it appeareth Acts, 19.16. which place may stand in steed of a thousand, because we will not spend time in repeating manie, hasting to other matter. Where the euil spirit is said to have overcome the foure sonnes of Scena by a violent assault, as it may appeare by the two effects following of rending their cloathes off their backs, and wounding them naranier some in? in the originall. And therefore Hesicheus hee interpreteth this worde by ratarpareus, which fignifieth not onely Dominari but domare euen to curbe a man, and to keepe him vnder by constraint, and in setting himselse against him to vanquish him by fine

The charge of the Cleargie. fine force, for that the prepolition w is taken alwaies in the compound for aduersus euerie Grammer scholer knoweth it. And the opposition in this place maketh the marter most manifest, for these two are put here as Antitheta, un de naramers: orres aλλα τύπου, infinuating thus much vnto vs, that a man cannot both retransferences and also shewe himselfe an example; and yet who will not fay that manie Kings, Princes, and Lords both ought to be and are oftentimes in their gouernment presidents, and examples of many vertues vnto their people and subjects: so that the word is not here barely taken for any lord gouernour simple, but for cruell and tyrannicall Lords, which wring and wrong the poore people vnderneath them. And that therefore though the latter be here inhibited, yet the former is not forbidden, neither by Peter the Disciple, nor Christ the Master, being a state which may and ought to stand as well in the Church as in the common wealth, where there ought to be gouernment, degrees, and dignities, because of the difference of gifts and graof God and good of his people; for where B ij.

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there is an arayxia, there must needs be an 3) a raçia: For want of gouernment breedes » confusion, and equalitie brings contempt. Here then in a word these Elders of Asia, and in them all the preachers of the word, of what degree, estate, condition soeuer, are dehorted from all hard, seuere, austere dominering ouer Gods heritage, they must not be on'xneer is a usneer its honeer, to allude vnto the words of our Saujour in the Gospel Mat. 25. 24. Luk. 19. 21. As the false prophets did in the daies of Ezechiel: for the which he inueigheth against them, who did neuer strengthen the weake nor heale the ficke, nor binde vp the broken, nor brought backe that which was driven away, nor fought that which was loft; but did rule them with crueltie and rigour, feeding themselues, and not their sheepe, eating vp the fat, cloathing themselues with the wool, and killing those that were fed among the flock, Ezech. 34. 3.4. As likewife the Scribes and Pharifes in the time of our Sauiour Christ; who did binde heauie burdens & grieuous to be borne, and layd them on the shoulders of the people, &c, like the taske-mailers of Egypt vpon the children of Israel; for the which he sharp-

ly reproueth them, Matt. 23.4. And finally, as the Pope, Cardinals, Byshops, and Cleargie of Rome doe, and euer haue done since Antichrist put soorth his horns, in behauing themselues too loftie and lordly ouer the poore people, exercifing vpon them an intolerable crueltie and tyrannie, and laying on them a yoake of miferable seruitude and slauerie, ouerburdening them with their innumerable decrees canons and constitutions, powling, pilling and impouerishing them with their Peters pence, penance, pardons and purgatorie: and finally, veterly vindoing them by their insupportable impositions, exactions, and oppressions.

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And as I feare me too manie do in these our daies, who follow herein the salse prophets, Pharises and popish prelates, who care not, nor spare not to vse hardly, not onely the common multitude, but also the ministerie of the Church, in not only lost-tie looking ouer them as the Diuel lookes ouer Lincolne (as we say) but also in laying greater charge and burden upon them then they are able to beare. But would to God these would remember, that for all their superioritie, they are but shepheards;

B iij.

for

for all their magistracie, they are but ministers; and for all their Lordship, they are & ought to be labourers in the Lords vinevard, and louers of the vine, which they neither ought themselves to spoile nor waste, nor suffer the wilde boare of the wood to roote it vp, nor the fauage beafts of the field to deuour it. They ought neither to be shunkoen nor Kaneofogo, they must not be like the great oakes of Basan and the tall Cedars of Libanon, which with their bignesse & height hinder the growth of young trees vnderneath them, by keeping the moisture of the raine, the heate of the sunne, and the aire of the winde from them: so they to wipe the fat from other mens beards which they have deerly bought, as they to have the sweete and that which other men haue painfully sweat for, others to beate the bush, and they to haue the bird.

Velpasian.

As couetous Vespasian was woont to vse his officers underneath him like spunges, to let them alone till they were full, and afterwards to presse them out againe; to suffer them first to stuffe their bagges with siluer and golde, that hee at his pleasure might emptie them againe. Not to be like the

the great fishes which onely liue by eating up the lesse, nor to make their treasure houses to be as the spleene is to the body, the receptacle of all ill humors; so they to be the store-house of euill gotten goods.

O that the shepheards of Christs flocke would vouchfafe to follow the holfome counsell of an Heathen tyrant in this behalfe, euen Tyberius Emperour of Rome, Tyberius, to a rigorous exactour vnderneath him, Boni pastoris esse tondere pecus non deglubere. Or els as Alexander the great, who being also offended with the like hard vsages and fore extersions of his subjects by his officers vnderneath him, Saying vnto those that were about him, Kimoer pions fin eight in τέμνοντα ταλάχανα, that is, That he should not abide that Gardiner that would not cut his hearbs, but plucke them up by the rootes; nor that would not croppe his trees, but fell thems wholy to the ground: when as rather this is the duetie of a good gouernour either in the Church or common wealth, not to diminish and impouerish the estate of the people, but to countenance and comfort, to defend and shend them against all aduersaries whatsoeuer. And therefore 1/ocrates to Nicocles councelleth him to take B iiij. this

this for a certaine fure and found token of a wife and welordered gouernment, when all things did proceede well, and when the common people did profit and prosper euerie one in his place and calling through his prudence and prouidence.

And thus much should suffice to have been spoken of this first proposition, but that we must needs say something of this last word which is in the original wing. and interpreted Gods heritage, which is indeed al one with that which in the former verse is called Gods flocke; for as God vouchsafes to call himselfe a shepheard, his Church a sheepfould; and our Sauiour to terme himselfe the doore of the sheepfould, his word the greene pastures, wherwith he feedeth, and the waters of comfort whereunto he leadeth his flocke, and the faithfull and the elect, the sheepe of his flocke. Psal. 23. 1ch. 10. So it pleaseth him to liken himselfe to a rich man, whose lot is fallen in a faire ground, and hath a goodly heritage, as David Psal. 16. And his son Christ Iesus our Saujour to be his heire to fucceed him in his Heritage, and this his heritage or inheritance to be the Church, the number of them that beleeue his word and

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and Gospel, and euerie particular congregation in anie towne or countrey to be as Farmers, Lordships and manners, as it were parts and parcels of his whole inheritance committed to the seuerall charges of his ministers and pastors, being as it were his stewards, baylistes, and farmers, who shal one day be called to a reckening & account with this found of fummance, Redde rationem villicationis. A deed of gift; of which inheritance the Lord did grant to our Saulour from the beginning; the terme whereof is contained in the 2.7 fal. in those words of Danid, in the person of the Lord God himselfe. Thou art my son, this day have I begotten thee: Aske of me, and I will give thee Heathen for thine inheritance, and the outmost parts of the world for thy possession, sealed vnto him by an euerlasting decree from before all worlds, as an eternall Charter for euer, and confirmed vnto him by divers other testimonies of scripture, of which inheritance he hath now present fruition, then seizing it into his owne hands, when as he himselfe was herevpon earth, and claimed his right in his owne person, and sent his servants his Apostles to all the coasts and quarters of the

the world by the warrant of the word and seales of the Sacraments, to take possession for him of al people and nations whatfocuer, admitting them his tenants by giuing them the Gods penny or earnest pennie of his spirit, that they might be assured to be his, whereby we that were before of the number of the heathen Pagans, and Gentiles, as dogs thrust out of doores, as wolues without the fould, as aliants and strangers from the common wealth of Ifrael, and finally as tenants in villinage vnto Sathan the prince of the world, are now become of the societie of faithful Christians, as feruants, or rather children of the houshold of God, sheepe of Christs flock, franck-denisons and fellow citizens with the Saints; and to conclude, free-holders, and that in Capite, euen in our head Christ Iesus, who is the great King and Lordomer all the world, of whose proper heritage and inheritance we are, to whom onely we belong, and to no other: which inheritance of his is of fuch account and regard with him, that he will not fuffer it to be spoiled and wasted at any hand, nor anie of his tenants to be abused or oppressed by anie landlords, farmers, stewards, auditors,

The charge of the Cleargie. 27 auditors, receivers, bailists, or surveigh-

ers, which he hath set ouer them.

Some vnskilfully doe suppose because of naips in the Greeke, that this word is only here taken for the Cleargie, because the whole ministerie of olde was woont to be so called by a pecuish imitation of some doting fathers, who did catachrestically vse or rather abuse this word after this maner: but vnincet it is and amisse, to restrain that name and appropriate it to a fewe, which the scripture attributeth in commo to the whole Church of God, and all the members thereof, the holy Ghost vsing in this word a Metonomia of the adjunct for the subject whips for name rounds, Lot for heritage, because they were woont in old time to deuide all inheritances by lotte, as the children of Israel had the land of Canaan by equall portions parted amongst them. And thus much for the first proposition of this third Antithesis and first part of my text which is negative or dehortatorie, declaring to the ministers of the word what they ought to avoide in their charge and gouernment of Gods Church.

Now therefore of the second proposition on of this opposition which is affirmative

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and exhortatorie to a duetie, which they ought to performe being the second principal part of my text, of which more briefly. But that ye may be examples of the flocke; In Iurie the shepheards which led and fed any sheepe, went before them, and their flocks alwaies followed after them. contrary to our common vse and custome. Euen so here Peter, he would have the spirituall shepheards of Christs flocke to go before them, non corpore sed animo, non via sed vita, non exeundo sed exemplo, that is, that they would shew themselves patterns and the people. presidents, platformes and examples unto the people in good life, godly manners, and vertuous behaniour: which how necessarie and behoouefull it is, Paul himselfe signifieth, when as he chargeth Timothie to be an exthat beleue ample vnto the that beleeue in fix things. in 6.things First, in the word; that is, in the doctrine of the Gospel. Secondly, in conversation; that is, in keeping the same, and expressing the obedience thereof in all Christian demeanour. Thirdly, in loue, which fignifi-

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quireth, euen all deeds of mercie & works

of charity which are contained vnder loue,

which is the complement of the law, and

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Preachers should be good ex-

Example' to them

The charge of the Cleargie. the accomplishment of the Gospell; the olde commandement of the Lord God, and the newe commandement of Christ Iesus; and containeth in it our two principall dueties both to God and man: vpon the which two things doe hang both the law and the prophets. Fourthly, in the spirit; that is, in the gifts and graces, fruits and effects of the spirit, with which both preacher and people ought to be endued. Fiftly, infaith; that is, in stedfastly beleeuing the truth of Gods word and certaintie of his promises, and in wholy relying vpon the mercies of God the Father, and the merits of Christ Iesus his sonne & our Sauiour, the onely badge and cognifance of true Christians, who are onely thereby discerned from Turkes, Saracens, Moores, Indians, Barbarians, and Infidels whatfocuer. Sixtly and lastly, in puritie; which is the perfection of all religion, when as God is ferued and feared in foundnesse and finceritie, fimplicitie and finglenesse of heart, without all doubting, deceit and diffembling, which may be as fix rules of observation and imitation included, although not expressed in these wordes of our Apostle. To the which if we adde a **feuenth** 

feuenth particular vertue to make vp a perfect number, which is humilitie, I hope we shal fully attaine to the meaning of the holy Ghost in this place: for that Peter here would especially that they should be types and mirrours of humilitie, it is as cleare as the noone-day by the former part of the Antithesis or opposition in the words going before; for insteede of the lordly lowlinesse which he wisheth them to abhorre before, he commendeth vnto them lowly humilitie, as principally requiring the same at their hands: and fignifieth vnto them, that they shall not shew themselues to be Lords over Gods heritage, if they make themselues examples of meeknes and mildnes, modestic and moderation vuto their flocks.

The like exhortation also doth Paul make to Titus, that aboue all things hee shew himselfe an example of good works with vincorrupt doctrine, and this generally, then particularly how with gravitue and integritie of life and with the whole-some word which cannot be reprodued. For doctrine, to what end or effect? even twofolde, as a double fruit redounding from thence; as first to the shame & blame

of his aduersaries and his own good name and same, that they which withstand may be ashamed, having nothing concerning you to speake cuill of. Tit. 2.7.8. Herein following the steps of our Sauiour Christ Iesus, who before warned his Disciples, and in them althe ministers and preachers of the word of what degree or place soeuer, that the light of their life doe shine forth before men, &c. for these two ends, for the good of men, and the glorie of God; when he saith, Let your light so shine before men, &c. Mat. 5. 16.

But more especially to this particular vertue of humilitie, which our Apostle principally aimeth at in this place Mat. 11.
29. Learne of me, for I am meeke and lowly in heart, &c. wishing them to shew themselues examples of humilitie vnto the people, as he declared himselse a president of meeknesse and lowlinesse vnto them, and that in heart, and not in tongue; in deed, and not in word; in truth, and not in shew: for the learned ministerie ought so to consult with their science, that they correct their conversation according to an vpright conscience, and so to frame and fashion their whole life and manners, that they be-

in holy as Christ is holy, they righteous as he is righteous, and perfect as their heauenly father is perfect, their flock may imitate them as they themselues are followers of Christ; and that as the word is a rule and square vnto them, so they to be a line and levell, a platforme and scantling vnto others. Yea they ought to endeuour so to be endued with all the vertues of our Sauiour, that if it were possible they might obtaine to his perfection, and attaine vnto the measure of his age and fulnesse, as Paul exhorteth Eph. 4.13. that all their workes might be nothing els but oracles, and their workes miracles; that although they be men, yet they may line as Angels; and albeit they have their habitation here on earth, yet to have their conversation in heauen; that they may be called Gods for practifing the word, as they are tearmed Gods for preaching the Gospell. Ich. 10. 35. For they being as Cities scituate upon an hill, as our Saujour, as watchmen placed in a tower, as Ezech. and as candles set upon candlesticks, as John in the Apocalip. ought cspecially to shew themselues as lights vnto the feete, and lanthornes vnto the pathes of the people, who are carried with full force

The charge of the Cleargie. force and swift streame, to follow the steps of their guides, and gouernours, for as it is in the Prouerb, Regis ad exemplum, &c. Such as the king is, such are the commons, as the magistrate, so the multitude; as the ruler, so the residue; as the Pattour, so are the people; and as the minister, such is the meanie, who thinke it lawfull and laudable to treade the same pathes with their teachers, who ought to conduct them in life as they doe instruct them in learning.

In which respect all ministers and preachers ought carefully to looke vnto themselues, that they direct their waies according to Gods will and word, fith their sinnes are farre greater and more grieuous, yea more hainous and horrible then the trespasse of any other, being no single folid finne; but double, and therefore dan- Sinne by gerous and damnable. Nam bis peccat qui example exemplo peccat: For sinne by example is two folde. twofold: first, by sinning himselfe: secondly, by caufing others to fall, by following his folly.

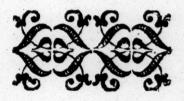
Herein resembling Sathan, or Lucifer the great Dragon, who when he forfooke his first estate and came tumbling downe

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out of heaven; fell not himselfe alone, but drewe downe with his taile as a traine, a great number of starres with him. Wherupon the best Schooleman verie wittily saith in this behalfe, That Magistrates and Ministers when they sinne, they doe, Peccare in quid essentialiter, but all others but in quale accidentaliter. But good God, what ministers, what manners in this our time, in comparison of the daies of olde? What face, what fashions, what forme of a Church, in regard of the former state? Heretofore haue been holy Byshops, Reuerend fathers, Zealous preachers, Godly liuers, Learned writers, and constant Martyrs, Sed quantum mutamur ab illo? howe farre are wee fallen from the puritie and perfection of our predecessours? For now as our common shepheards go not before but follow after their sheepe; so doe for the most part our spirituall Pastours suffer the people to be an example of good life, and Godly conversation vnto them, and give them good leave to goe before them into the kingdome of heauen: but yet so, as they list not themselues to follow after. As Augustine of the Churchmen and Cleargie of his time, Venit indoctum vulgus

The charge of the Cleargie. 35
wulgus & rapit cælum, nos verò cum tota nos
stra dostrina ruimus in gehennam. But not
to inforce this point with any particular
application for scare of offence, Nam
quicquid tetigero vlcus erit: For yee know
the olde Prouerbe, A gauld horse will
soone winch, and a scabbed head is
soone broken: Wherefore to
passe on to the next
wordes.

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## THE CROVVNE

OF CHRISTIANS.

1. PET. 5. 4. V.

And when the chiefe shepheard shall appeare, yee shall receive an incorruptible Crowne of glorie.



N these wordes as I have partly declared before, are contained two things; the first, the person that shall reward them, that shall shew themselves to be

examples of the flocke, whom here hee calleth the chiefe shepheard: and the time when they shall obtaine the same; that is, when as he shall appeare: first therefore of the one, and then the other.

By chiefe shepheard, no doubt in this place our Apostle meaneth our Sauiour Christ Iesus, who is our shepheard, and that

Christ a Shephard in three respects.

that in three respects. First generally, in that by his heavenly fathers grace & prouidence, hee prepareth and prouideth, granteth and giueth, feedeth and filleth vs with all temporall benefits and bleffings, and all spirituall gifts and graces, needfull and necessarie for vs, and that with a full hand, full horne, and full haruest. And so is he called our shepheard, Psal. 23. 1. The Lord is my shepheard, therefore shall I want nothing. He bringeth me into greene pastures, and leadeth me to the waters of comfort, &c. And therefore is called the Shepheard of Israel, that leadeth Ioseph like a sheepe, Psal. 80. 1. And in divers other places of scripture, which I cannot stand to repeate.

Secondly, and more particularly, in feeding our foules with the spiritual bread of life, that Angell foode, that heauenly Manna of the word, whereby we are nourished and grow vp to be the liuely members of his misticall body, in which regard he calleth himselfe a shepheard, Ioh. 10.11. as Esay also calleth him, 40.11. being that shepheard of whom Dauid was a type, mentioned before by Ezec. 34.23. who was such a vigilant heavenly shep-

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heard, as Iacob was a worldly; who in keeping and watching his flocke, was in the day confumed with heate, and in the night with frost; so that the sleepe departed from his eies Gen. 31.40. fuch a carefull spirituall shephcard as Danid was an earthly, who followed his Ewes great with young, feeding them according to the simplicitie of his heart, and guided them according to the discretion of his hands, Pfal. 78.71.72. And finally fuch a diligent eternall shepheard, as the shepheards of Bethlem were temporall shepheards, who abode still in the fields, and kept watch by night; because of their flocke, Luk. 2.8. Such a painfull shepheard as gathereth the Lambes with his arme, and carrieth them in his bosome, and guideth them that are with young, as Esay, 40. 11. saith. Such a tender-hearted shepheard, as whose bowels yearne within him, when he feeth his sheepe scattered or going aftray, Mat. 9. 36. And such a louing shepheard, as who (if that any of his sheepe bee lost and go astray) neuer ceaseth seeking and following after it, vntill he finde it: and when he hath found it, layeth it on his shoulders with ioy and reioicing,

ioicing, Luk. 15.4.5. But thirdly and principally is he called a shepheard, because he laid downe his life for his sheepe, preseruing them with his owne pretious bloud, Ioh. 10. 11. in which respect he is called the good shepheard in the same place, and the great shepheard of the sheepe, and therefore great, because of the bloud of the euerlasting couenant which he shed for his sheepe, Heb. 13.20. and the Prince that feedeth, or the princely shepheard of his people Israel, Mat. 26. out of Miche. 5. 2. as Homer calleth the Princes of Greece mipspes of raw. And therfore to conclude, here called Applyon the Archshepheard, as being the head and chiefe of the church, infomuch that all other ministers, byshops, and archbyshops, of what degree or dignitie soeuer they be, are nothing els but subpastours and vndershepheards vnto him. He being that hundred eied-shepheard Argus signified by the Poets, that was no idoll or idle shepheard, nor once sleepie or slothfull, but alwaies watchfull and vigilant, being all eies and nothing but an eie to looke ouer his flocke. That wife Arcadian shepheard Apollo Nomius, who for his feeding B iiij.

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of sheepe may well be called Nominu; so also for his excellencie aboue all others, as having no compeere or compagnion, may rightly bee tearmed Apollo, finally that great Pan and God of all shepheards, who hath put downe all other Gods and idoll shepheards, and is become himselfe all in all.

Exceeding therefore and intolerable is the pride and presumption of the Pope and Bishop of Rome, in taking vpon him, and calling himselse Vniuersall Bishop, head of the Church, and Lord of all, bereauing and robbing Christ of his honor, wherein he sheweth himselfe to be the verie Antichrist, a woolfe, an Hienna, an Hypocrite and hireling, a theefe and robber. But the vse hereof vnto vs to apply it to our selues is twofold, both which our Sauiour teacheth and telleth vs himselfe; that if he be our Shepheard & our chiefe shepheard, that first wee ought to heare his voice, lob. 10.3. that is, not to heare it only with the outward eares of our body, but with the inward eares of our foules; but also to beleeue it faithfully in our harts to keepe it obediently in the actions of our life and conversation, and to beare fruit,

fruit, and to bring foorth with Patience, some thirtie, some fixtie, &c . For, not the hearers of the lawe, but the doers, &c. Iames. And ble sed are they that beare the word of God and keepe it, Luk. 11. And finally, who-Soener beareth my word and doth the same, Ge. Mat. 7. And againe, his voice and not the voice of any stranger nor of any other, not the voice of any risen againe from the dead, nor of any Angell comming from heaven, that is only the truth of his

word and Gospell.

Secondly, that we ought to follow him as he is our Shepheard, Ioh. 10.4. and to flie from a stranger or any other whatsoeuer which is not a follower of him, and how to follow him, even in all his vertues; as first in his humilitie as he commandeth vs himselfe, Learne of me, for I am meeke, &c. Mat.11. the place mentioned before, and even so to humble and submit our felues one vnto another, as if occasion require to doe the most base dueties and seruices that can be each to other, as he himselfe did when he washed his Disciples feete, and enioyned them to doe the like; Saying, Ich. 13.14.15. If I, then your Lord and Master have washed your feete, ye ought alla

also to wash one anothers feete, for I have giuen you an example that ye should doe even as

I have done to you.

Secondly, in suffering aduersitie, and bearing the crosse as he himselfe likewise warneth vs in the Gospell: Saying, He that will be my disciple, let him take up his crosse and follow me; To which also Peter exhorteth vs, saying: For Christ also suffered for us, leaning us an example that we should fol-

low his steps, 1. Pet. 2. 21.

Thirdly in loue, as he himselfe likewise requireth, Iob. 15. 12. This is my commandement, that ye love one another as I have loued you. Finally, least I dwell too long in this point, in all the workes of charitie, in all the deeds of mercie, in all the fruits of the spirit, that we may be holy as he is holy, righteous as he is righteous, and perfect as he is perfect, although not aqualiter as & rws, which is altogether vnpoffible; yet similater and as of, as farre foorth as lieth in vs, that we may grow vp to a perfect man, euen vnto the measure of the age of the fulnesse of Christ; Ephes. 4. 13. And thus much of the person of the chiefe Shepheard.

Now of the time when he will bestow, and

and we shall receive the reward mentioned in the words following; that is, when hee shall appeare. There are two commings or appearings of this chiefe Shepheard. The first in humilitie, the second in maiestie: the first in pouertie, the second power: the first grace, the second glorie: first to be judged, secondly to judge: the first to die, the second to restore life; the first is gone and past, the second is comming and approacheth, of which our Apostle in this place and not of the other. Which fecond comming is called by diuers and fundrie names in the Scripture, according to the divers and fundry effects and fruits, benefits and bleffings, which we shall reape and receive thereby. As sometimes it is called the kingdome of God, as Luke 17. 20. because then the spirituall, heavenly, and everlasting kingdome shall be restored to Israel, when as our Saujour shall shew himselfe to be the king of heauen and earth, and shall haue an Archangell founding a trumpet before him as his herauld, or harbinger: and the rest of the Angels, euen mavingues a'y saw as the author to the Heb. an whole troupe of heauenly fouldiers which shall attend vp-

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on him as his guard, when as he shal make all the elect and faithfull his subjects, and admit them free-denizens and fellowe citizens with the Saints; yea when as they shall as heires and heires annexed with Christ, possesse, inherite and enjoy that kingdome which God the Father prepared and gaue vnto them; God the Sonne purchased and appointed vnto them; and into the which, God the holy Ghost recorded and enrowled them, which kingdome hath these foure surpassing priviledges and prerogatiues, besides many other liberties, immunities and franchises, euen those foure last articles of our creed. First, the communion of Saints: secondly, remission of sinnes: thirdly, resurrection of the body; and fourthly, life cuerlasting. Cuius pax charitas, lex veritas, modus aternitas, as Austin: the peace whereof is nothing but charitie, &c.

Secondly, it is called the day of Christs comming, Mat. 24. and Luke 17. because that then our Sauiour shall not only be with vs in spiritual presence & presidence, as hitherto he hath beene since the ascension of him selfe, and the descension of the holy Ghost, but shall come both in per-

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son and spirit, both in bodie & soule, both in his humanitie and in his divinitie: of which comming of his, Austin hath these words, Feniet tanquam rex gloriosus è Palatio tanquam sponsus speciosus èthalamo, &c.

Thirdly, the great day in many places of the Scriptures: great in respect of the greatnesse of our Sauiour that then commeth, the great King of glorie, the great Lord of heauen and earth: againe, great in regarde of the great thinges that shall be done that day; and finally, great of it selfe, greater then any of the seasts of the Iewes, then the feasts of Tabernacles, Penticost or Easter, which were but shadowes and significations of this great day; Yea greater then the great high and solemne holy daies of Christians; greater then the day of the Incarnation, Passion, or Resurrection of our Sauiour.

Fourthly, the latter day oftentimes in the Gospel wherein we must take our dernier adewe, after which there shall be no other day, which shall be neither artificiall day, nor naturall day, but an eternal day: a day without night, wherein shall be a light without darknesse, wherein shall neither Sunne shine nor Moone giue light, nor starre

starre appeare, but only the brightnesse of the glorie of God the last Sabaoth of Sabaoths; the day of that euerlasting Iubile wherein all men shall rest from their labours, receaue continual quiet, and liue in

perpetuall peace for euer and euer.

Fiftly, the time of cooling or refreshing, rajess a radical Alls, 3.19. wherein after we have sweat and swounke in this toile-some and troublesome world, and beene scorched in the purgatorie of this life in the parching heate of persecution, we shall be cooled and comforted, refreshed and revived againe; not only with the fresh & holesome agric wind of the holy Ghost, but with the sweete springing water of the mercie of God: with which not only the tips of our tongues shall be cooled, which was all that Hel-burnt Dines did desire, but our whole bodies and soules shall be sprinckled with.

Sixtly, husea sopies of demands of the declaration or revelation of the institudgement of God. As first the day of wrath of the effect in respect of the wicked and reproduce, who shall then finde and seele the Lord to poure out the terri-

ble effects of his furious affection of anger vpon them, when as he shall shewe himselfe to be onlies if all snow harde and austere, as the slothfull servant said of him, euen a seuere judge and a consuming fire, as it is Heb. 12. 20. out of Deut. 4.24. whose fierie wrath so hoatly inflamed against them they shall not be able then to quench, no not with streames of drerie teares and flouds of bitter flittings. And Theea Sourani has dixacorecoras, the day of the Reuelation of the iust judgement of God, because that then our Saujour will declare and reueile himselfe to be the Judge of the world, to give dome and definitive fentence both of quicke and dead, and that as it were in open court of generall Sessions or affifes, when as he shall render to euerie man according to his workes; vengeance vpon the wicked, and reward vpon the righteous, destruction and damnation vnto the vngodly, but foules health and faluation vnto the Godly.

Seventhly, success Entrances, the day of the Epiphanie, not the first Epiphanie when Christs birth was manifested to the wise men of the East, by the leading of a starre: but when Christs glorie shall be reueiled

by the finall eclipse of the sunne, the darkning of the moone, the falling of the stars, and the shaking of the powers of heauen: when as the sonne of man shall so come as the lightning commeth out of the East, and shineth vnto the West, Mat. 24. 27. and 29. when as the hearts of all men shall be made manifest.

Eightly, huer monors, the day of visitation, when as Christ Iesus the great bishop of our soules shall visit the ample diocesse of his Church, and shall call all the cleargie before him and cause them to render account of their cures and charges, and shall make those shine as starres for euer and euer, that shal winne soules vnto God, but will remoue those candles out of their candlestickes, or els the candlestickes out of their places, which either giue no light or bad light, or are either dropping candles by their lewd & lothsome life, or spitting candles by their troublesome and seditious doctrine.

Ninthly, the day of appearing as in this place, because that then our Sauiour the sunne of Righteousnesse shall sodenly pearse the cloudes and breake sourth in glorious brightnesse, by the shining beames

beames of his heavenly grace; fulfilling the heartes of all the faithfull, with the cheerefull light and comfortable heate of his diuine presence, which have lien long as it were in losephs colde yrons of aduersitie and affliction, and languished in Daniels darke dungeon of despaire. As the naturall sunne with his gladsome glee after the dismall darkenesse of the wearie night, dispelleth and dispierceth the thicke clouds being long looked and longed for, at the last appeareth to the chearing and cherishing of all mankind: so called an appearing to the comfort and consolation of the good & the godly, that when they fee the least glimpse and glimmering of him to peepe out or appeare, they should then lift vp their heads and looke vp, because their redemption is at hand: for then, and neuer till then shall the workeman receiue his wages, the labourer in the Lords vineyard his pennie, the faithfull seruant the rule of the Lords house, the thriftie vser of his talents, the gouernment of so many Cities, the constant runner his propounded garland, the spirituall souldier his promised crowne, the little flocke their prepared kingdome, the followers of Christ

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Christ in their regeneration, their thrones of judgement. Which time teacheth vs that we should not so doate as to dreame of any crowne, throne or kingdome in this life, or once to looke for any paradife, heauen, or other blessednesse in this world, nor any time to hope for any happinesse before our chiefe shepheard doe appeare. For as there is no heavenly paradife but in Abrahams bosome, nor any pleasures for euermore but at the right hand of God, nor any true ioies to be found, but in the kingdome of heauen: so are we not to enter into this paradise to enioy these pleafures and to be partakers of these ioies, vntill the day of his appearing.

In the meane time therefore, we must not with the husbandman looke to reape with ioy, before we haue sown with tears; nor to looke to liue with him, before we haue died with him: to raigne with him before we haue suffered with him: to be gloristed with him; before we haue beene crucified with him: to sit with him on his right hand and on his left, before we haue drunck of the cuppe that he hath druncke of, and been baptized with the baptisme that he hath been baptized with: to bee

crowned

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crowned with this crowne of glorie, before we have bin crowned with his crown of thorns: to be found as fine gold for the treasure-house of the Lord, vntill we bee purged and purified in the fire and fornace of affliction: to be good corn in the Lords garner, before we have been fifted by Sathan. Finally, not to fit on his throne, before we have continued with him in his temptations. For first must the Church be militant here vpon earth, before it can be triumphant in heauen; first must we suffer affliction, before we can liue Godly in Christ Iesus: and to conclude, first must we be in tribulation, before we can enter into the kingdome of heaven. It followeth in the next words.

Tee shall receine, &c.

Now come we to the reward which our Apostle Peter promiseth in the person of our Sauiour Christ, which is no light thing of small valew, or meane account; but the greatest gifte and richest reward that can be given and received; a bountie beseeming the person of our Sauiour the bestower, and worthy the partie that is partaker. Kings and Princes, when they liberally conferre gifts and rewards, D ij.

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they give not toics and trifles, but great and royall guerdons, such as are agreeable to their maiestie and magnificence. Aristotle writes of his Magnanimus, that he bestowe's benefits upon others freely and franckly; and that he recompenceth aboue measure and proportion, and that he will not vouchsafe to give light & little things, but precious and peerelesse presents. But howsoeuer the Philosopher frame such a man, according to his owne fantafie as a Phænix, seldome, or no where to be found: yet such a one the Scripture describeth God the Father, and Christ Iesus his sonne and our Sauiour to be in all respects; as first to be the giver of all things, and that liberally and as in pin overdistinus and not vpbraidingly, and those that he doth give to be சின்க வுகின் நி சிழ்நாழகாக எட்டிய good gifts and perfect gifts, lames, 2. 17. farre surpassing in worth and worthinesse the gifts of any Palatines or Potentates, Kings and Keyfars, Conquerors and Monarches in the world. Pharo King of Egypt gaue noble gifts vnto loseph, when he gaue him his owne fignet to weare on his hand, fine garments of linnen to put on his backe, a chaine of golde to put about his necke, and gaue him

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him to wife a Princes daughter, and made him Vice-roy of all his land, and gaue him his best coach but one to sit in, Gen. 41. Saul king of Israel honourably rewarded Dauid, when as hee gaue him his royall robe and all his Princely garments, vnto his fword his bow & his girdle, and made him lieutenant generall of all his forces; and finally his owne daughter to wife, .. Sam. 18. The Queen of Saba gaue princely presents to Salomon, when shee gaue him fixfcore talents of golde, and an exceeding quantitie of sweete odours, and an infinit number of precious stones, King. 1.10.10. And king Salomon himselfe was most bountiful, when he gaue Hiramking of Tyrus 20. Cities in the land of Galilee, 1. King. 9.11. And when he gaue to the Queene of Saba whatsoeuer she would aske, besides that he gaue of his kingly liberalitie, 1. King. 10.13. And finally, when as hee gaue filuer in Ierusalem as stones, and gaue Cædars as the wilde figtrees which grow in great plentie on the plaine, 1. King. 10. 27. Mordecay the lew was highly honoured of Asuerus, when he caused him to weare his owne royall apparell, and to ride on his owne horse D iij. 113

in the streets of the Citie, and made Hammon a great Prince to proclaime before him: Thus shall it be done unto the man whom the King will honour. Ester, 6.11. Daniell the Prophet was greatly exalted of King Darius, when as he made him chiefe ruler ouer 120. gouerners, Dan. 6. 1. The wife men of the East which might seeme to be great states or Potentates by their great giftes, offered vnto our Sauiour precious presents, euen gold, incense and mirrh. Mat. 3. 11. Constantine the great, that renowmed Emperour and Monarch of all the world, greatly promoted and enriched the Church, when as he bountifully bestowed vpon the same most liberall collations and donations, large rents and reuenues, ample landes and possessions; and with al, princely priviledges and prerogatiues. As also divers others Godly and christian Kings and Queens in the like royall beneuolence, and benificence haue followed his excellent example, in shewing themselues foster fathers, and noble nourcing mothers vnto the Church. Finally many earthly princes have notably exalted divers of their wel-deferring fubiects and seruants, by giving vnto them great

great mannors and honours, high degrees, honourable dignities, euen Lordshippes, Earldomes and Duchies, & to make them the second persons of the Realmes, but yet so, as they alwaies reserved and preserved their owne crownes, thrones, and kingdomes ynto themselves.

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But our Saujour Christ Iesus, who is the king of all kings, the most mightie Soucraigne Monarch of heauen and carth, who so farre surpasseth all worldly princes as the sunne doth the moone or starres, heauen the earth, and the creator the creature being winaroding as Basil calleth him a giuer of great things, bestoweth nothing vpon those whom hee will prescree and promote, honour and exalt, but a crowne, throne or kingdome, surinounting them in greatnesse of reward, as hee exceedeth and excelleth them in essence and power. And no maruell is it if our Sauiour give nothing els but a crowne, as thinking all other things to be base for him to bestow vponthose to whom he promiseth any reward, when as all principalities, dominions and kingdomes are at his commaund and appointment, and at whose feete all kings and princes shall lay downe their D iiij. crownes

crownes, mounds, and scepters, as having received the same before at his hands, of which he so often ascertaineth & assureth the elect and faithfull in his Gospell, as Iob. 14. Feare not little flocke, for my heauenly Father will give you a kingdome, Luk. 22. As my Father hath appointed unto me a kingdome, euen so doe I appoint unto you, Mat. 19. ye shall sit on twelve thrones, and judge the twelue tribes of Israel. Finally neuer doth our Sauiour or his Apoftles offer and profer in the name and perfon of Christ any reward vnto the righteous, but it is either a crowne, a throne or kingdome as at may appeare euerie where in the Gospels of the Euangelists and Epi-Itles of the Apostles. So gracious alwaies is God in his gifts, so rich in his rewards, and so bountifull in all his benefites, and bleffings; so that in this, if ever in any thing, that Prouerb of the Poet is found most true, Non libet exiguis rebus adesse Ioui. As likewise in respect of vs that receiue the same, he giueth this so great a guerdon euen to crowne vs with mercie and louing kindnesse, in bestowing vpon vs of his owne gracious good liking more then we could expectare vel expetere require

quire or request, deserue or desire, hope to haue or dare to receive at his hands, of his fauourable vouchfasing to make that account and regard of vs, as to deeme and esteeme vs woorthy of no meaner a reward, then of a crowne; and that therefore, because we have attained to that dignitie to be called the sonnes of God by the election of the Father, the redemption of the spirit, whereby we even loath and neglect al worldly things whatsoeuer and account them with Paul ws onvicana euen as doung be they neuer so godly, and glorious in the fight of flesh and bloud: but onely to aime at the high price of the calling of God in Christ Jesus . As whose heroicall spirits should disdaine al their temporanie and transitorie trash, and trumperie, toies and trifles, but to crie and fay, in lepenv & Je Boienv, as Achilles whe he followed Hector in Homer, and againe, Neque enim leuia aut ludicra petuntur, with Eneas pursuing Turnus in Virgil, for feeing all the faithfull are Eagles (as the Scripture tearmeth them) they must neither creepe on the earth with the Serpent, nor fit on dunghils with the Rauens, but soare aloft for their pray, and where the carkaffe is, thither

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thither must they resort, as our Sauiour in the Gospell, euen to aspire and ascend vp where he himselfe is to sit with him in his throne. For as it is in the Prouerb, Aquila non capit muscas: The Eagle will catch no flies, that is, regard little and light things: but as he is the Prince of birds, so will he be crowned as a King and Soueraigne. But if we shall then receive a crowne, what manner of crowne shall it be? For there is divers forts of crownes: there is Ciuica corona a crowne made of Oaken bowes, which was given of the Romans to him that faued the life of any citizen in battel against his enemies . Secondly, Obsidionalis which was of grasse given vnto him that deliuered a town or citie from fiedge. Thirdly, Muralis which was of gold, giuen vnto him that first scaled the wall of any towne or castle. Fourthly, Castrensis, which was likewise of golde, giuen vnto him that first entred the campe of the enemie. Fiftly, Naualis, and that also of gold, giuen vnto him that first by valour bourded the shippe of the enemy . Sixtly Oualis, which was of Mirtle, which was giuen to those captaines that subdued any towne or Citie, or that woon any fielde cafily without

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without losse or shedding of bloud. Sequenthly and lastly Triumphalis, which was of Laurell giuen to that chiefe Generall or Consul, which after some notable victorie and conquest came home triumphing. But all these or the most of them were rather garlands then crownes, yea the verie best of those that were of gold, rather coronets then crowns, and if crowns, rather crowns

of honor then of glorie.

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This crowne therefore, that our chiefe Shepheard shall give, and the faithfull elders of the Church shall receive, differeth from all other crownes in two respects, fignified by these two adjuncts annexed vnto the same by the Apostles. As first, in that it is a crowne of glorie; and sccondly, in that it is incorruptible. Aristotle affirmeth in his Ethickes, vertue to bee only bonum laudabile, making indir to be the adjunct thereof: but his felicitie to be bonum honorabile, making Tipm to be the adiunct of it as farre surpassing vertue, and all other things in the world. But our Apostle goeth farre beyond the philosopher in promising a blessednesse to the elect and the faithfull, which farre furmounteth this Ethick and Ethnicke happines, not a gift of honour,

honour, but a guerdon of glorie; that as the giver thereof is called the king of glorie, and the place where this shall be bestowed is tearmed the kingdome of glorie, and as his spouse is also glorious within, and as his Angels in heaven sing nothing els but glorie to God on high, and and his Saints on earth; but glorie be to the Father and to the Sonne, &c. and as nothing but glorious things are spoken of his Citie, so he giveth nothing els but a

a crowne of glorie.

We reade of Princely crownes, Royall crownes, Imperiall crownes, and we heare of the Popes Triple crowne, and all these for matter and mettall of fine pure golde, for forme and fashion most curiously wrought, according to the skill and curining of the Artificer, pollished and garnished with flower-deluces, and pomgranets, with other varieties embelished and enameled with most flourishing and Orient colours, beautified and befet with precious stones and pearles of great price. But none of all these is like to this crowne of glorie, which he hath prepared for the elect. For if the streets of the Citie of God be of pure golde and shining christall, and the

the walles of the same of precious stones, and the gates thereof of pearles, what shal the crowne belonging to this kingdome be? who is able to expresse the glorie of it, or to what glorious thing in the world may it be compared? I must needes crie out and say with the Poet putting my selfe to silence, Ingenium fateor transcendit gloria doni, Muteria vires exuperante meas. If I had the tongue of men and Angels, I were not able to discipher it asit deserueth, for sooner shall a man measure the heauen with his spanne, hold the winde in his fist, and containe the maine fea in a vessell, then declare the excellencie of this crown, which is not onely a crowne of glorie, but hath divers other titles of preheminence giuen vnto it, which all shall be partakers of which are possessours of the same. As 2. Tim. 4. 8. It is called a Crowne of righteousnesse, by the imputation and participation of our Sauiours righteousnesse. And sames, 1.12. the Apostle tearmeth it, as also Iohn Apocal. 2. 10. a Crowne of life, because those that have the same shall be partakers of life eternall; and finally Apocalips. 12.1. a Crowne of starres, because they that shall receive this crowne, shall shine as the stars for

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for euer and euer. Not to speake of other crownes not found in the Scriptures, but in the Fathers, as of the crowne of virgins, the crowne of Doctours, the crowne of Martyrs, and the triple crowne which Angustine mentioneth in his 243. Epistle to Cyrili, being tolde thereof by Hierom himfelfe, whom he there faith he faw and talked withall in his vision: because I deeme Augustin not to be the Author of that Epifile, so I doubt of the truth of these things, because we have no evidence of them in the written word. We leave therfore this Adjunct and come to the next, which is, that this is not onely a crowne, but also an incorruptible crowne.

Our Apostle hauing vsedhere in this reward, which he promiseth and propoundeth a metaphore or borrowed speech taken from wrastlers and champions, from their manner of crowning after they haue lawfully striuen, and vanquished; nowe notwithstanding he seemeth to shew a disference in this word betweene this crowne and their crowne, in that this is incorruptible, but theirs to be subject to corruption, notably amplifying the excellencie of the reward. Likewise the Apostle Paul doth

The Crowne of Christians. doth the like, but more fully following this Metaphore, 1. Cor. 9. 25. Euerie man that tricth maistries abstaineth from althings and they doe it to obtaine a corruptible crown, but we for an incorruptible crowne. The word which our Apostle vseth in the Originall is verie fignificant apagernor; that is, which cannot perish or vanish, weare or waste away, being a Metaphore taken from flowers, which after they be gathered doe soone and sodainly wither & fade away, or from the bodies of men which by labour are enfeebled, by age decayed, and by ficknesse consume away, and not only a uniearnor but ta uniearnor, signifying hereby that not only all other crownes, but also all other things should be corrupted and come to nothing, and only this to continue for euer, and therefore farre excelling all other rewards what soeuer. For what is there in the world so sound and substantiall that is not transitorie and subject to corruption? Gold the most folid mettall of all others, yet in time it weareth away. The Adamant though otherwise not to be broken, by Goates bloud mouldreth in pieces. Yea the sunne shall be darkened; the moone shall loose her light; all the

powers

powers of heaven shal be shaken, and the heavens themselves shal wax olde as doth a garment, according to that of the Poet, Tempus edax rerum, that is, as our Beaucleark interpreteth it, Eld eateth al things, onely this thing, this reward, this crowne, remaineth and abideth for euer. All other things whatfoeuer, whether they be rich araie, siluer, golde iemmowes or iewels, either the mothe freateth, or canker corrupteth, or theeues breake through and steale them. Let vs therefore laie vp onely this treasure in heauen, ayme onely at this crowne, feeke onely this glorie, labour onely to reape and receive this reward: for this treasure is onely sure, this pleasure onely sincere, this reward onely remaining, this crowne onely incorruptible; finally this glorie onely euerlasting. Tigranes king of Armenia said of his roial golden crowne (confidering the heauie burden of his chargeable gouernment) that to weare and beare a crowne, was not so happie as honourable, nay so honourable as hard; and that therefore if it were to take againe, he would not vouchsafe to stoupe for it, if he found it lying on the ground. But

But this Crowne of which our Apostle speaketh, and the chiefe shepheard giveth, cannot be tearmed hard, because our Savuiour often offereth and profereth the same, now doth promise, and hereafter will performe it vnto vs; and yet withall, honourable, for it is a crowne of glorie; yea and happy too, because it maketh vs happy and bleffed; yea and euerlasting happy, because it is an incorruptible crowne; and that therefore all men of euerie degree, state, and condition, young and olde, rich and poore, high and lowe, cuen Potentates and Princes, Kings and Keyfars, Monarchs and conquerors ought not onely to stoupe for it, but to bestirre themselues and endeuour with all might and maine, and all meanes possible, yea with all the outward parts of their bodies, and inward powers of their minde to attaine vnto it.

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And here to conclude, let vs marke what Peter saith, Te shalreceeine this crown, and this crowne of glorie, yea and this incorruptible crowne of glorie: but how? not in way of merite and defart, but as a grant and grace, gift and guerdon, which our Sauiour youchsafeth to bestow upon vs,

66 The Crowne of Christians.

for so we reade in the conclusion of euerie Epistle belonging to the seuen Churches, in promising vnto them crownes, thrones and kingdomes, he telleth them that he will giue and grant them; and yet in a manner of reward, when as Austin saith, Coronat in nobis dona sua, non bona no-stra, munera sua, non merita nostra. And

thus much of these words, and of this whole text,&c,

The Lord, &c.

FINIS.





## THE ANNOIN-

TING OF CHRIST, OR

Christian ointment.

IOHN. 2. 20.

But ye have an ointment from him that is holy, and ye know all things.



His Text (as it may appeare by the first words hereof) is nothing else but an exceptió or cor-Apostle in this his Cation or correction. tholike Epistle seemeth

to except and exempt those elect & faithfull Christians, vnto whom hee writeth from those of whom he speaketh in the two verses going before. As if he had said: They were Scismatickes which cut themselues off from the body of the Church, for they went out from vs, but they were not of vs, but you have fellowship with

vs, as in the 1. chap. 3. They rejected castawaies, but you erected children; and therfore tearmeth them not once, but often by the tender name of babes. Againe, they Antichrists or Antichristians, but you Christians; and thereupon telleth them that they have an ointment from him that is Holy: finally, that they seeme to know much, and indeed know nothing; but ye haue knowne all things. The words thefelues being but one verse, deuide themselues verie plainly (as it is euident) into two principall parts. The first a cause in the former words, But ye have an ointment from him that is holy. The second, an effect of the same cause in the words following: And, or rather; for, ye have known all things. In the first part the cause, are these foure things to be considered: First, an hauing; But ye have, that is, a benefit received, and bleffing beltowed. Secondly, who are they that have the same (ye) those elect and faithful to whom lohn writeth. Thirdly, what they have (an ointment.) Fourthly, from whom, eucn from him that is holy. In the secod part, the effect, are to be noted two things: first knowledge in generall:

secondly, what kinde of knowledge, a ful,

perfect

Diuision.

perfect and absolute knowledge of all things, of all which in their due order as they lie in the text.

But ye haue,

Before I begin to entreat of the matter or materiall points belonging to my text, mentioned before in my Division; I think it requisite first to speake of the manner of this speech, and of the exception and signification of the first word in the entrance of my text, which giueth a light and vnderstanding to the whole verse following. The word in the originall is &, which the Apostle here vseth, which commonly is taken for a coniunction copulative and signifieth, And; but in this place it is otherwise to be accepted for an exceptive particle, and therefore verie well translated, not et, but ac, by the Latin interpretors and faithfully Englished, But, making this whole sentence to be nothing els but an exception or exemption as is before declared. And that this word is so vsually taken in the Scripture, it is euident by many and manifest places; as Mat. 11. 19. Kajid inayadin in oropia soo of tienav aulis. But wifedome is instified of her children, whereas our Sauiour maketh an exception against E iij. the

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70 The annointing of Christ,

the blasphemous Iewes which ceased not to raile & reuile him by the name of glutton, wine-bibber, Samaritane, friend of Publicans and finners; as if our Sauiour had faid, exempting others from them, that although they condemned and contemned him fo, yet there were others euen his owne children that did iustifie and glorifie him likewise, Mat. 12. 39. An euill and adulterous generation seeke a signe in the Greeke Kay on perov & Sodioeray auxi, but no other signe shall be given them, but the signe of the Prophet Ionas . Againe, Act. 20.28. in those words of Peter vnto Cornelius and his companie: Te know that it is an unlawfull thing for a man that is a lewe to accopany or come to one of another nation Kaj inoi i Ho हे अपने, howsoeuer in the originall to be Englished; but God hath shewed me that I should not call any man common or vncleane. The like in many other places of the Scripture, which I cannot stand to rehearse that I may proceede from the manner of this speech to the matter of my text.

The first of the foure things to be considered in the former principal part of this verse, is an hauing, where first we are to note t

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note that the Apostle here vseth not either the preterperfect or the future tence, but onely the present, saying not, either you haue had or you shall haue, but : 2 Habetis, you have: wherein hee signifieth the happy state of those to whom he writeth, in now possessing and presently enjoying the heavenly bleffing, of the which hee here speaketh: for had he said either you haue heretofore, infinuating that their benesit past, he had seemed to have accused them of vnthankefulnesse, and argued them of miserie: Miserum enim est fuisse omiserum babuisse, for this were an vnhappy state for a man to haue had wealth, but now to be disabled by pouertie; or to haue had health, but now to be diseased by ficknesse; or finally to have been endued with manie temporall gifts or spirituall graces, and afterwards to be dispoiled and dispossessed of the same: as the Troians once of theinselues Fuimus Troes, that sometimes they gloriously flourished, although afterwards they were victoriously vanquished by the Grecians; whereupon Virgil, Nunc seges est vbi Troia fuit, the soile where Troy did stand, is now become corneland; and whereof that olde Prouerb, fero Sapinne E iių.

The annointing of Christ,

Sapiunt Phryges, that the Troians are wise afterwards. So the Iewes at the first as Peter tearmeth them 1.2.9. out of Moifes. Exod. 19.6. were a chosen generation, a royall priesthood, an holy nation, and the peculiar people of God; but now by reason of their rebellion against God, the reiecting of his Gospell, the killing of his Prophets, the crucifying of Christ, and The lewes. the persecuting of the Apostles, are become of children of the couenant, heires of promise, and servants of Gods house, as banished rebels exiled out of his kingdome, vngratefull tenants thrust out of the Lords vineyard, and as enuious dogs shut out of the doores, euen as rejected reprobates, and runnagate castawaies scattered ouer the face of the whole earth, without land, without Lord, without a Church, without common wealth, without gouernment, without grace, or without any good thing at all. Their divine law changed into a corrupt Cabala, their heauenly Temple turned into a denne of

Idolatrie, their mount Syon the hill of ex-

altation, and holy Ierusalem the Citie of

Sanctification, the one the scate, the other

the sanctuarie of God, become according

The abomination of desolation.

to the prophesie of our Saujour in the gospell; not onely a desolate habitation Mat. 23.38. but also the abomination of desolation Mat. 24.15. as it was also foretold by Daniell, 9.29. The like of the seuen (sometimes excellent Churches of Asia) mentioned in the first of the Revelation, of golden candlesticks then, now, made leaden shrines, Synagogues of Satan, sinkes of sinne, and puddles of perdition. First planted by Paul, as it appeareth in the Alls: and watred by lohn, as it is manifest in the Apocal: and flourishing in Christ, but afterwards supplanted by the false Apostles, choaked with Mahometisme; and finally fallen away by Apostasie. As also may be said of the church of Rome which Thechurch

was sometimes a congregation of Saints, Rom. of Rome.

1.7.8. but now a confusion of sinne and sinners, in Pauls time famous for faith, and obedience throughout the whole world 8. and 16. chap. 19. but in our daies infamous for Infidelitie and Apoltasie throughout all christendome. Then treading downe Satan under their feet 16. 20. but now trampling the Saints of God vnder their feete, then the feate of Christ, now the chaire of Antichrist; and there-

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fore now not olde Rome, but new Babylon, as Peter tearmeth it by the confession
of the Catholikes themselves. The vse of
all which vnto vs is this: That having the
good benefits and blessings of God, especially the gifts and graces of the spirit, we
keepe sure and holde fast the same with
might and maine, with tooth and naile,
with hand and soote, especially the inestimable iewell and invaluable margarite of
the word of God and Gospell of Christ,
whereof Mat. 13.46. least by vnthankfull neglecting and lothing it, we finally
leave and leese the same: for as the Poet,

Non minor est virtus quam quarere parta tueri, It is no lesse masterie to keepe and saue that which a man hath gotten, then to haue and get at the first. Hauing therefore present possession and full fruition of this so great a treasure; let vs take heede betimes, least by vnthankfully abusing the same, we afterwardes lument the lacke thereof, Carendo enim magis quam fruendo, when as rather by wanting then by enioying, we shall perceiue how gracious a blessing this is. Nor doth our Apostle here say to the elect and faithfull Christians to whom he writeth; Ye shall haue, as that they

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they should have hereafter, but had not yet, which although it might feeme to carrie some shew of an houering hope of future consolation, yet had it not been halfe fo comfortable; for many things may happen betweene hope and hauing. According to the Proucrb, πολλά μεταίξυ πέλει κύλιη @-2) χείλε Φ αχρε, Multa cadunt inter calicem supremag, labra, many things may happen betweene the cuppe and the lippe. And while the graffe groweth the steede may starue, and it is ill hoping for dead mens shooes, as we fay: and one birde in the hand is worth two in the wood; a little in re &esse is better, then much in spe & posse: and a small thing in present possession is more, then a great deale in reuersion and remainder. If hee had allured them by promise it had been verie forcible and effectuall, because God is faithfull in all his promises: nor is not as man that he should lie, nor as the sonne of man that he should repent, and when as all the promises of God are yea and amen in Christ Iesus, but he confirmeth them in putting them in remembrance of a diuine benefite already performed and bestowed vpon them, which at that instant they enjoyed, which must

must needs be more available and advan-

mutatur, fed nos ipsi mutamur Aug.

tageable: they then feeling and finding in themselves the fruit and effect therof; and the rather, because the promises of God are but conditionall, that if we accomplish what he doth require, then shall we bee fure that he will performe what we do de-Non Deus sire, otherwise he may seeme to be changed in his word, by not obseruing couenants with vs, when as indeed we are changed in our works by not keeping his commandements. So that our Apostle could not have spoken more fully and Emphatically to shew foorth their perfect & happy state wherein they now stand, wherein alfo note the great bountie and beneficence of the Lord God towards these his faithfull, as being a Lord of great largenesse and liberalitie, as Iames describeth him 1.5. and that of his best gifts. If any of you want wisedome let him aske it of God, who gineth to ali men liberally and reprocheth no man, and it shall be giuen him. Not giuen sparingly as man doth by pence, farthings, & mites; but plentifully by talents, by pressed down measure, and running ouer; and not with one hand, but with both hands, yea with a full hand, full horne, and full haruest. Nor

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Nor obraidingly as we vsually doe by hitting men in the teeth with that we have bestowed vpon them; As the Comicall Poet Hac commemoratio est quasi exprobra-110, but gratiously and cheerefully aboue our desert or desire, and still multiplying his gifts and graces vpon vs more & more beyond our hope and expectation; and not content once but often to preuent and present vs with the bleffings of his goodnesse, but alwaics to crowne vs with mercie and louing kindnesse, as it may appeare more in particular.

As our Apostle putteth them in minde, that first they have fellowship with the Father, and with his fonne Icfus Christ. 1.ch. 5. v. Secondly, that they have an advocate with the father, euen Icfus Christ the righteous 1. Ioh. 2.1. And that now thirdly, they have an ointment from him that is holy: therefore infinuating that God hath fo aboundantly bleffed them, that they haue no want of any heauenly gifts or graces, yea so bountifull and beneficiall is the Lord God towards all in generall, that euen as Kings and Emperours at their coro-Simile. nation vie to call out among the people handfuls of money, and to cause the com-

mon conduits to runne with wine for all commers to drinke thereof, and to feast al whosoeuer will taste of their princely liberalitie and royall munificence. And as Aristotle describeth his Magnificus in his Ethicks lib. 4. cap. 2. not onely to be sumptuous and surpassing bountiful in his gifts, according to the name and nature of the vertue which he vseth, but also to be large in his expences, as that he will not youchfafe exactly to take reckening and account of that which he laieth out : of the which the Philosopher giueth this reason, i 28 axelCohona wines apento, that to require a straite and exact account of things, is a signe of a base and miserable nature; and the benefits that he bestoweth, to be both private and publike both to profane vies and holy seruices not onely bestowing private profits vpon particular persons, but also conferring common commodities to whole cities and focieties and all thefe To rake "rina for honesty and honour sake; even so dealeth the Lord God with all his creatures, by opening his hand and filling all things lining with plentifulnesse, yea hand ouer head by scattering and squandring his gifts, not caring nor sparing to whom, when or where, by conferuing

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uing and preseruing, guiding and gouerning, ordring and administring all things in the world for their good and his owne glorie: bestowing his ordinarie benefits & bleffings generally vpon al alike, as whe he giveth the ayre to all that breathe, with the fire, water, and earth for the common vse and necessitie of man, and maketh the funne to shine on the euill and the good, and fending raine on the just and vniust, as our Sauiour in the Gospell Mat. 5. 45. And in bestowing his choicest and chiefest gifts and graces vpon his chosen children, which are most deare and neere vnto him. Euen as the mightie Kings and Keysers, the greatest states and potentates of the world do vsually give to their counsellers and courtiers, to their servants and Simile. subjects, golde and siluer, chaines and bracelets, lands and livings, offices and honours, and other princely preferments according to their defire and defert, and vpon their suite and seruice; but yet reseruing his casket of precious pearles and pecrelesse iewels, his rich treasurie and exchequer, his royall crowne and dignitie, his Princely throne and chaire of estate, and all his glorious kingdomes and dominions

nions vnto his owne sonne the Prince and Heire apparant, which is to succede him in his Soueraigne rule and gouernment. Semblably dealeth the Lord God with those that are Diletti & eletti Dei his chofen children, his darlings and delight, for whom onely although he bestow vpon all others both good and bad, his temporall benefits and bleffings ; euen as Aug: faith of riches, so of all other externall things of this life, Dantur bonis ne videantur esse male, & dantur malis ne videantur esse bona, making them common as it were to all mankinde. He prouideth and prepareth, to whom alone he promifeth and performeth his spirituall gifts and graces, as peculiars properly appertaining vnto them. So the prophet David, He shewed his word unto Iacob, his statutes and ordinances unto Israel; He hath not dealt so with any nation, neither hath the Heathen knowledge of his lawes, Psal. 146.19.20. So vpon the faithful which are the true members of the ho-Foure pri- ly catholike church, God bestoweth foure uiledges of especiall primledges and prerogatines, 1. the faithful to be a communion of Saints, 2. remissi-

on of finnes, 3. refurrection of the body, and 4. life euerlasting. So vnto the Disciples

ples and Apostles of our Saujour telleth them in the Gospell. It is given to you to know the mysteries of the kingdome of heanen, but unto others it was not given, Mat. 1 3. rr. So vnto the little flocke faith Christ, the heavenly Father will give a kingdome. So, unto all those that love Christs appearing, Pau! affirmeth that there is laid op a crowne of righteousnesse, 2. Tim. 4.8, And to him that endureth temptation and loueth the Lord, shall be given a crowne of life, as Iames, 1.12. And to the Elders that feede the flocke of Christ committed to their charge, an incorruptible crowne of glorie, as Pet. 1. 5.4. As finally Iohn in this place testifieth, that vppon these babes and beloued of God, is bestowed an ointment from him that is holy, which others had not obtained nor could attaine vnto, as those Antichrists mentioned in the last verse going before; who also are said in the next and former verse by our Apostle, to go out from vs because they were not of vs; not partakers of this ointment, because they were enemies of the grace of God, and fuch as denied Iesus to be Christ, as it is in the verse next following, but on the 22. whereby it enidently appeareth what difference

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ference the Lord maketh of his gifts, and what choise of his elect in singling them out from the rest, in reserving his especials and fingular bleffings for them alone, that they might be annointed with the oyle of grace and vintment of gladnesse above their fellowes, as it is said of David and of Christ, Pfal.45. And fuch were these vnto whom Iohn. writeth in this place, and of whom may it be faid as the Prophet, Pfal: 144. Happy are the people that be in such a case, yeablessed are the people which have the Lord for their God, and Christ for their Sauiour. And here likewise consider how the Lord God rewardeth the gratious and gratefull receiuing, and carefull and circumspect employing of such gifts and graces as he bestoweth vpon vs, euen by giuing vs a greater growth and encrease thereof, and by amplifying and multiplying the same vpon vs in more full measure and plentiful manner, whereas contrariwise they which either disdainfully contemne, or dissolutely neglect, or flothfully let flippe or fleepe the good gifts of God in them, thereby suffering them to decay & die by not putting them in vre and vse, shall be vtterly deprined of Gods heavenly grace, and finally

nally bereaued of all his divine bleffings: for the one, first as the Preacher, of Almes of deuotion, of charitie, workes and deeds of mercie, Cast thy bread upon the maters, and after many daies thou shalt be sure to find it, Eccl. 11. 1. As it is manifest by the windowe of Zereptha: The meale of whose barrell wasted not, nor the oyle of whose cruse diminished not, although sheedid make and bake cakes thereof, for Elias her selfe and her sonne, 1. King. 17. 16. And as our Sanjour in the Golpell; of confancie and continuance in the time of tribulation and perfecution, even to the loste of life, friends, lands and goods: Verily I fay unto you, There is no manthat hath for saken boule, or brothren or fifters, or father, or mother, or wife; or children, or land for my fake and the Gospels; but he shall receive an hondred folde more at this present; houses, and brethren,, and lifters, and mothers, and chitdren, and lands with persecutions, and in the world to come eternall life, Mar. 10.29.30. As it is euident in Iob: that president of patience, whose captiuitie for his perseuerance in his temptations the Lord turned into libertie, his miserie into felicitie, his pouertie into wealth, and his ficknesse into F ij. health,

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health, bleffing his last daies more then his first, causing all his neighbours, friends, and kindred and acquaintance to slocke and flow vnto him, to accompanie and and comfort him, and to conferre and contribute vnto him of their money, goods, and Iewels; multiplying his cattel in exceeding number, encreasing his ofspring with a faire issue, beholding his posteritie vnto the fourth generation; and finally in crowning him with honourable olde age and sulnesse of daies, sohn the last Chapter.

So our Saujour, Mat. 13. 12. Whofoewer bath, to him shall be given, and be shall bane aboundance; but who soener bath not, shall be taken away even that which he hath. As we may fee in Elizeus the Propher, vpon whom for his willingnes and forwardnesse in accepting that holy function, and for his faithfulnesse and zeale in following the same, and for his earnest and feruent praier, was doubled vpon him the spirit of Elias, 2. Kings, 2. 9. but otherwise in Saul, from whom the good spirit of the Lorde was taken away, and an euil spirit of God was sent to vex him, 1. Sam. 16. 14. Of both which, we have a double euident demonstration.

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monstration. First in the parable of the Virgins, of the which the first five being wife, vsed well their lampes, by trimming preparing and filling them with oyle against the comming of the bridegroome, and therefore were received into the wedding: but the other five foolish, abused their lampes, in suffering them to go out for want of oyle, and for not watching the time and season of the bridegroomes comming, and therefore were worthely thrust out of doores. Secondly in the similitude of the talents, wherein is declared; that first he that had fine talents occupying with them and gaining other fine to his masters profit; and againe, he that received two to get other two to his masters vse, and that therefore they had not onely the praise of good and faithfull seruants, but also the reward of their weldoing, in being made rulers ouer much, because they were found faithfull in little; and were bidden to enter into their masters ioye.

But as for that other euill and slothfull feruant, which had but one talent, who wrapt it vp in a napkin, & went and hid it in the earth, accusing his masters hardnes:

F iij.

His

His Lord did not onely reprooue him of relenesse, and bereft him of his talent, bestowing it on him that had tenne talents; yeelding that for a reason before remembred, mentioned of our Sauiour, Mat. 13. but did also cast him as an unprofitable feruaunt into vtter darkenesse, where is weeping, wailing and gnashing of teeth, Mat. 25. The vie hereof in a word, is thus much vnto vs all, vpon whom God in any manner or measure hath bestowed any temporall benefits and bleffings, or spirituall gifts and graces, that we take heede that we neither disuse them idly, nor abute them vainely, nor misuse them vnlawfully, but wisely and warily, carefully and circumfpectly, to vie them to the honor and glorie of God, to the good of our neighbour and brother, and to our owne foules health and faluation.

As for those in generall that have the world at will, that they follow the precept of the Apostle in vsing the world as thoght they vsed it not, and particularly for those that have riches, that they make themselves friends of the vnrighteous Mamon, for those that have wit and wisedome, that they be wise, not in their generation, but

vnto

vnto regeneration for those that are indued with knowledge, that they be not therby puffed vp, but that they vieit vnto edification and so foorth of the rest. For we are all of vs from the highest to the lowest, but Gods stewards of such gifts; graces, and other good things which he lendeth vs, and letteth vs haue for the tearine and time of our life, to be disposed, not according to our will and wish, but for his aduantage and aduancement; of the which we shall all at the last day of judgement be called to a reckening, when as our Sauiour shall say vnto euerie one of vs, as the Lord vnto the vnrighteous steward in the Gospell, Redde rationem villicationis tua, Render an account of thy Baylieweeke, when as Iustice with equitie, and judgment with seueritie shall be ministred vnto vs. And thus much of the two former points of this first principall part of my text. Of this having and of the persons that are heere faid to have. Now therefore let vs go forward to the next; that is, to the thing that they are here said to have: which is said to be an ointment.

But ye haue an ointment.

Of many kindes of ointments read we F iiij. in

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Manie kindes of ointments.

Bethel. Gen. 6, 28. 18.31.13.

The holy ointment.

ointment.

in the Scriptures. The first whereof as far as I can remember is that of Iacobs, with which he annointed the Pillar which ho erected at Zuz: when he confecrated and named it Bethel the house of God. The second, that of Moises, the oyle of holy ointment which God commanded him to make for matter of the principall spices, namely of pure mirrh, Iwecte Cynamon, iweet Calamus, Cassia, and oyle oliue for forme after the art of the Apothecarie, for vse to annoint the Tabernacle therewith, the Arke of the testimonie, the table, the candlesticks, the Altar of incense, with all their implements, yea and Aaron himselfe, with his sonnes, with an inhibition of not annointing any mans flesh therewith, nor to make any composition like vnto it, Ex. 30. Of the which ointment David, Psal. 133.to the which brotherly loue is by him resembled, where he calleth it the precious ointment, which was powred on Aarons head, and ranne downe on his beard, The priests and so to the skirts of his cloathing. The semblable or the selfesame was that oyle or ointment, with which the Kings and Priests of Israel were wont ro be annointed . As that viole of oyle, with which Samuel

or Christian ointment.

muel annointed Saul, 1. Sam. 20.1. And The Kings that horne of oyle, with which the same ointment. Prophet annointed David, 1. Sam. 16.13. And that box of oyle, with which one of the children of the Prophets annointed Ichu, 2. Kin. 9. 1. And finally as that ointment, with which Elias annointed Elizeus, 1. Kin. 19.16. Other ointments likewise we reade of, as of a feasting ointment of which Dauid, Thou shalt prepare a table before me against them that trouble me, thou hast annointed my head with oile and my cuppe runneth ouer, Pfal. 23.5. Where the Propheticall king or kingly prophet reckening vp his outward blefsings & princely pleasurs, with which God had enriched him at his royall banquets, among his ful dishes of delicates and plentifull bowles of wine, for which he gaue the Lord thanks, he had likewife no want of euerie precious ointment, both for the refection of his body, and the refreshing of his spirits; all which, he acknowledgeth to proceede from the divine providence of God.

After the manner of the great Kings and Keysars of the world, who for their more magnificece at their pompous feasts wherein

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The annointing of Christ,

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Βρώσιμα Χρίτα. wherein is all excesse, are woont to hat three sorts of costly ointments, as sumptious as may be. The first misa, which ing liquid, they vsed to drinke. The cond Brainua, which being thicke, the were accustomed to eate. The third, to meane betweene both, xeisa, which being thicke as the one, nor so thin as the other, they did annoint themselve with all these, that deepe delight did it uent, and lascinious luxurie did practise their times: as doth the Romaine writes Plutarch and Plinie; and the ancient great Authors Atheneus and Æschylus testifications.

Againe, of a fastiing ointment of which our Sauiour in the Gospell: When the fastest, annoint thy head with oyle, as wash thy face, Mat. 6.17. where he changeth his Disciples and the common per ple, that they would not follow the hyperitical guise of the dissembling Pharise in looking sowerly, & in dissiguring the countenances; but to vie means of cheefuluesse and comfort, that they seeme no outwardly to men to fast, but inward

vnto God.

There were also other ointments bo of Lust and of Loue; of the one the Pro-

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An ointment of Lust. haue nptuh behe sethey d, the being hinne selues did in-Stise in riters, greek estific. which n thou le, and e charn peohypo. harises ng thei fcheer eme no award!

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phet Amos, who among other luftfull delights; which the prodigall Princes of Israel', the Epicures and Libertines of his time, who put farre from them the euill day, and approching vnto the seate of iniquitie, togither with their stretching them upon their Iuorie beddes, eating the fatte lambes out of the fould, and the calnes out of the stall, singing to the sound of the viole, inuenting to themselues instruments of musicke, and drinking wine in bowles, did also annoint themselnes with the chiefe ointments, Amos, 6. s. 6. Of the other Euangelist Luke, being the ointment of that woman that was a finner, with which she annointed our Sauiour Christs feete, the cause whereof according to the verdit of our Sauiour was the loue of the woman, whether she were Marie Magdalen as some thinke, or any other; and therefore may worthely bee called an ointment of Loue : and An ointhereupon had for her reward, remission of Loue. all her finnes, were they never fo many in number, so hainous in qualitie, so grieuous in circumstance; for the which shee was more notoriously called a sinner, Luk. 7. We reade likewise in the Gospel of bu- Aburying rying ointments, and those of two forts. ointment.

The

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Generall.

The first Generall, euen those sweet ointments with which the Iewes by common custome were woont to embalme their dead; whereof Mark. 16. 1. As Marie Magdalen, Marie the mother of James, and Salome would have annointed our Sauiours body. The second Speciall, as that of Marie the fifter of Martha, an ointment for matter, of Spicnard, for quantitie a pound waight, for qualitie verie costly, for valewe worth 300 pence, for

sente so sweet, fragrant, and odoriferous, that the fauour thereof filled the whole

house: the end hereof, against the day of

Speciall.

ointment of 2. kinds.

the burying of our Sauiour by his owne confession, loh. 12.3.4.5. There are also Anhealing healing ointmets of 2. kinds in the gospel, both extraordinarie; the one materiall and meruailous, the other spiritual and diuine, both spirituall, and both eye-salues. Of the first, Ioh. 9. 6. which our Saujour like a most skilfull Apothecarie vouchsafed to make himselfe, by spitting on the ground, and making claie of the spittle; but homely in forme, yet heauenly in force: with which he annointed the eies of him that was borne blind, and healed them, contrarie to the common course of nature. For

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this medicine might seeme rather to hurt, then to heale, and to extinguish the eyefight, then to cure and recouer the same. But this did our Sauiour of set purpose, to shew forth his Almightie power, in working sometimes extraordinarily without meanes, and sometimes wonderfully against meanes, and sometimes ordinarily by meanes, thereby declaring his goodnesse, and to teach vs not to tempt God, but to vse those secondarie causes as lawfull meanes which God hath appointed vs by his bleffings, to our benefit . Of the fecond, Apocal. 3. 18. even that heavenly Komseyor. medicinall Collyrium (as it is tearmed in the Greeke) or holesome spirituall eiefalue; which the holy Ghost like a good Phisitian of the soule, prescribeth to the Angell of the Church of Laodicia, blindnesse, not outward but inward, the darkenesse of his minde, and the ignorance of his hart, by which is meant the verie word of God it selfe; which so openeth the cies of our vnderstanding, that it is the onely light vnto our feete, and lanterne vnto our pathes, as that without the which wee should dwell in darknes, blunder in blindnesse, and grope as it were at noone day. None

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None of all which ointments is this which our Apostle speaketh of in this places which is indeed fuch an ointment, fo foueraigne, that for sente and sauour, for puritie and perfection, for grace and good: nesse, and many other notable and surpasfing qualities and properties, it doth farre exceede and excell-all other sweete odors, oiles and ointments in the world what locuer, being the holy Ghost and the spirit of God it selfe, which although it be resembled and that verie fitly to many other. things in the word, as expressing in many respects the effects thereof; As when it is tearmed the Spirit and likned to the wind, and therefore called mrsipa, as being the Spirit of all spirits, as Gen. 1. 3. The spirit mooued upon the waters, because it is as it were the ayre of God that filleth all places, Iouis omnia plena, and for that like vnto the Winde, it is swift and nimble, pasfing and piercing through, even to make a prinie search into the inward secrets of the foule of man.

Spirit.

Winde.

And againe, for that our Sauiour, Ioh.

3.8. As the winde bloweth when it listeth,

and we heare the sound thereof, but cannot

tellwhenit commeth nor whither it goeth; so

is

or Christian ointment.

is the heavenly course of the spirit to inspire whom, when, and as it listeth; and no man knowing the manner how. Sometimes to Fire, as in those words of the Bap- Fire, tist, He will baptize you with the holy Ghost, and with fire, Mat. 3. 11. And therefore it pleaseth the Spirit of God oftentimes in the gospell, when it speaketh of it selfe, to vse Metaphoricall phrases, and borrowed speeches taken from the fire, as 1. Theff. s. 19. To avaius un osévoure, Spiritum ne extinguite, Quench not the spirit : and 2. Tim. 1.6. I put thee in remembrance that thou stirre up the gift of God which is in thee. The word which, there the Apostle Paul vseth, being anagamuper, which fignificth a kindling againe of a fire, which is raked up in the embers or couered in the ashes, thereby exhorting Timothie to reuiue againe the spirit of God, which was in a manner decaied and dead in him. The holy ghost being femblable to fire in refining our cankred consciences from the drosse and corruption of finne, and inflaming our colde benummed hearts in such a floud of iniquitie, and in such a frost of charitie, with a feruent zeale to Godward. And sometimes to water, as loh. 3. 5. Except a man Water-

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be borne of water and the spirit, he cannot enter into the kingdome of heauen. Where the latter word spirit is put ifinences and expoundeth, what should be meant by water going before: The spirit being like vnto water, not onely in mollifying and resoluing our obstinate hearts, and making them of hard, foft, and of stone, fleshie; but also in purging and purifying both our bodies and our foules, from the contagion & contamination of all worldly wickednesse. As it is likewise represented by divers other things in fundrie other places of the Scriptures, but to nothing inore commonly and fitly then to an ointment. As Fsal. 45.7. God, even thy God bath annointed thee with the oyle of gladnesse aboue thy fellowes. First in type of Salomon: Secondly in truth of our Saujour, Pfal. 92. 9. I am annointed with fresh oyle. David of himselfe, Esay, 61.1. The spirit of the Lord is upon me, because he hath annointed me, repeated of Christ, and applied to himselfe, Luk. 4. 18. Dan. 9. 24. The annointing of the most holy, or holy annointing, meaning our Saujour, who therefore is called Messias, or Messias in the Hebrew, and Christ in the Greeke, which signissieth nothing els but

annointed.

nointed.

or Christian ointment. annointed. Likewise Acts, 10.38. where Peter faith, That God annointed lesus of Nazareth with the holy Ghost : and 2. Cor. 1.21. where Paul certifieth the Corinthians, that God had established them togither with him in Christ, and had annointed them; and least they should doubt with what, he afterwards declareth in the verse following 22. euen the spirit with which they were sealed, and whose earnest they had received in their hearts. And so finally in this place, and in the 27. verse of this Chapter, where the holy Ghost is twife tearmed togither the Annointing by our Apostle; when he faith, But the annointing which ye received of him dwelleth in you, and ye neede not that any man teach you, but as the fame annointing teacheth you of all things, which as it is most commonly copared vnto, and called by the name of an ointment; so hath it the nature of an ointment, and expresseth all the qualities, properties and effects of an ointment. That as materiall annointing hath these fix vses: Six vses of 1, to prepare the body to fight: 2, to re- ointment, fresh: 3, to heale: 4, to cause a cheerefull countenance: 5, to make vs fweete smelling: 6, to confecrate Kings, Priests, and

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Prophets.

Simile.

Prophets. So this our spirituall ointment to be as profitable to so manie ends and purposes: as first, euen as wraftlers, champions and martialists, that give themselves to valerous and venturous exercises of the body before they come into the Lists, to trie the maisterie or to performe the combate or fight, are woont before to annoint their bodies all ouer to supple their ioints, and to soften their sinewes to make them apte and able to shew forth such feates of armes and activitie as are expected at their hands, as was the custome in the olde grecian Olympian games, and the late Romaine Circenses Indi: and therefore as they were tearmed Athleta of their striuing, so were they called Alpta of their annointing: So the fouldiers of Christs campe, his Church, that weare and beare his badge, his crosse, and fight under his banner, his gospell, that are daily to wrafle by temptations with the common enemics of the elect and faithfull, not flesh and bloud, but powers, principalities, and worldly gouernours in heauenly places, Sinne, death, hell, Satan, with all their complices and adherents in the field of this world, being annointed with this ointment,

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ment, neede no other coate-armour, nor compleate harnesse to desend themselves with: for having this, they are rightly garnished with all the gifts and graces of the holy ghost, and are sully surnished with that perfect Panoply of proofe which Paul commendeth to all Christians, Eph. 6.12. Gr. Even the helmet of saluation, the breast-plate of righteousnesse, the girdle of veritie, the showes of the preparation of the Gospell, the shield of faith, and the sword of the spirit.

The prophane Poets prate much of their hellish riuer Stix, that whosoeuer is drecht or dipt in the same, his body as plated with steele, is so surely fenced, that neither the force of fire, nor fword could any wife hurt or harme it. As they report of their Achilles, whom they affirme thereby to be made impregnable and inuincible, which is indeed but a fabulous fiction, and a shadowe of this vindoubted, true, and certaine effect of this divine ointment; that whose soule soeuer shalbe annointed herewith, shall be so safe and sure from all diuelish temptations, suggestions and prouocations, that Satan notwithstanding all his Machines and methodies, that I may G ij. vie medomikler padadend Alakons vie the verie wordes of the Apostle, and maugre all his power and policie with all his firie dartes, shall not be able to fasten one wound or venue vpon him; without the which our Saujour himselfe, euen the Prince and captaine of our faluation had not been sufficiently armed, to have withstood the fierce assaults of the temptour our graund enemy, in that his Monomachie or fingle combate which hee had with him in the wildernesse. For then and not before, as faith the Euangelist Luk. 4. 22. returned Iesus from Iordan, when the holy ghost was come downe in a bodily shape vpon him like a Douc, and 4. 1. was led by the spirit into the wildernesse, when ashe wasfull of the holy Ghost.

The 2. vsc. Simile.

Secondly, as common ointment doth relieue, refresh and reuiue the bodies of men that are ouerwrought and ouerwearied with worke, for-swat and for-swunck with labour; finally, toiled and turmoiled with ouermuch trauell: So doth this extraordinarie ointment of the holy Ghost coole and comfort the elect and faithfull in this life, after we have been tormented with the troubles and tribulations of this world, scorched with the parching heate

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of perfecution, and finged or rather burnt in the fire and furnace of affliction; with which the three children in the middest of Nabuchodonosors furnace, were so preser- Dan. 27. ued, that their garments were not fcorched, their skinnes not touched, nor the haire of their heads fo much as finged, notwithstanding the infinit heate thereof. And with which Iohn the Euangelist was John the so protected, that when he was cast into Euangelist. an hot boiling cauldron of fealding oyle, Ante porby the commandement of Domitian be- tam latina. fore the Latine gate of Rome, he came foorth fafe and found, without any hurt or harme at all of his body, the same indeed being of greater force in this respect then the Nasturcium of the Persians, wherewith The Persithey were wont to recreate themselves a- ans Nagaine, after that in their long hunting they flurcium. were welny faint with labour, and famisht with hunger, which by the way, I take to be a more precious and soueraigne plant then our common Cresses, although it be vulgarly deemed the same. Of more vertue then Homers herbe Moly, which Mer. Homers curie ministred vntò Vlysses against the Moly. charmes and enchantments of Circe. And finally, having a more gracious operation G in.

Ambrolia Nectar. then the Poets Ambrossa and Nectar, the meate and drinke of the Heathen Gods, whereby they doe but faine, that they were made immortall. And to conclude, bringing a more blessed effect with it, the any powerfull ointment of the Thessalian witches, with which as Apuleius writeth; they were woont to Metamorphose men into bruite beasts, when as this contrariwise converteth men into gods, and maketh them partakers of druine nature.

Apuleius.

The 3. vse. Simile.

Thirdly, as ointments made of drugs and simples by the Apothecarie, and applied by the Physitian or Chyrurgion, doe remedie and redresse the sicknesses and diseases of the body: So doth this ointment of Gods owne making administred onely by our Sauiour Christ, heale and helpe all the foares of ficknesses of our foule, being indeede that fame mainer or αλεξιφερμακου, which easily cureth and cleanfeth vs of all our infirmities, were we as full of botches and boiles as were the Egyptians Iob or Lazarus, yea although we we were as the Prophet Efay describeth vs, euen our whole head sicke, and our whole hart heavie, from the sole of the foote to the crowne fthe head, there be nothing but wounds, swelling,

ling, and soares full of corruption, 4.5.6. being more saluing then the balme of Gilead The balme
which God gaue as an extraordinarie and of Gilead.
an especial medicine to his people, the
Iewes and Israelites; by the power whereof our Sauiour Christ in his time, and the
Apostles after his ascention healed all kind
of maladies and diseases, not only the sicknesses of the body, but the sinnes of the
soule; taking away togither both the esfect and cause, as it appeareth in the Gospell and the acts.

Fourthly, as ointment gineth such a The 4. vse. pleasant sente and sauour, that it greatly delighteth the sence and smell of man, yea and in most corrupt and filthy places, the most infectious and contagious aires; the excellencie thereof taketh away the contrarie stench, euen where the most vile and lothsome carkases and carrious are cast: Euen so this ointmet maketh vs, although of our selves as lothsome as a monstrous cloth, and by reason of our sinnes more stinking then Lazarus that had lien foure daies in his graue, Ioh. 11.39. more sweet, fragrant and odoriferous in the nostrels of the Lord God, then the best smelling sacrifice, then the incense of the Altar, or G iiij. then

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then the perfume of the Tabernacle, being the sweete sauour of life vnto life, as Paul faith 2. Cor. 2. 16. vnto all the elect and faithfull, which make their prayers, that I may vie the words of the Prophet David as the incense and the lifting vp of their hands, as the euening facrifice, euen like the precious ointment of Marie the fifter of Martha, filling the whole house cuen the church of God with the odour therof, Ioh. 12.3. giving to all the members of the fame, euen all the Saints and feruants of God, the sweete sente of a good name and fame, according to that of Salomon: That a good name is better then a precious ointment, Eccl. 7. 3. which those famous Fathers and honorable men had in their generations, who were well reported of in their times and left a name behinde them, so that their praise shall ever be spoken of, mentioned by Eccl. 44. 7. 8. And all those Elders which were well reported of, numbred by the Apostle, Heb. 11.

The s. vie.

Fiftly, as ointment causeth the countenance of man to be cheerefull and comfortable, notwithstanding all inward cares and corosiues, or outward crosses and calamitics; and therefore as at feasts, so at

fasts,

fasts, Christ would have his Disciples and the common people, contrarie to the custome of the Pharises, to annoint their faces, not to looke smoothly as Hypocrites, but sweetly as I haue before declared out of Mat. 6. 26. So this ointment, by reason of the continual feast, which is within vs, euen a good conscience, as Salomon callethit; and the welcome quest that lodgeth with vs, even the holy Ghost, maketh vs and all the elect and faithfull, which are anointed therewith, to have a lightfome and louely countenance, amiable in the fight of God; as having a shine and signe of diuine grace, and delectable in the eies of men, as vpon whom God himselfe hath shined with the light of his countenance. Such a countenace had our Saujour Christ, Christ. as he is described by Salomon, Psal. 45. 2. Fairer art thou then the children of men, and full of grace are thy lippes, because God hath blessed thee for ener; and why, as it followeth afterwards verse, 7. because God, euen thy God bath annointed thee with the oyle of gladnesse, aboue thy fellowes. Such a countenance had Moises, when as after fortie daies and forty nights he descended down from mount Sinay, with the two tables of the

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the testimonie in his hand, the skinne of his face shining bright, that the people were astonished at the goodly hew there-of, Exod. 34. 30. And such a countenance had Stephen, when as he stood before the Elders and Scribes in the councel, not like other prisoners, that are arraigned before the Iudge; and because they are guiltie, are either pale for seare, or blush for shame, according to the Poet,

Stephen.

Ouid Met. Acts 6. 15.

Heu quam difficile est crimen non prodere vuitu? His face seeming to all the beholders to haue been as the face of an Angell. Finally, fuch ioyfull countenances no doubt had the Apostles in the middest of their persecutions, when after they were beaten with rods by the commandement of the high priefts, they departed from the Councell, reioycing that they were worthy to suffer rebuke for Christs name, Alt. 4. 41. This spirituall ointment in this respect, farre surpassing all other materiall ointments for the vie of man: As the Prophet hath declared most euidently, when hee faith among the creatures of God, which he numbreth in their order ordained for the service of man, That he bath given him bread to strengthen his body,

wine

or Christian ointment. wine to glad his heart, and oyle to cheere his countenance, Psal. 104.15.

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Sixtly, as the precious holy ointment The 6. vie. did annoint, appoint, & consecrate priests, kings and prophets, according to the common custome of the Iewes, and the expresse commandement of the Lord God, insomuch that none durst presume to take vpon him any of those honourable offices, before the holy oyle was powred vpon him; but after the receiving thereof, was vsually accounted and called the Lordes annointed; as Dauid calleth Saul, when as he would not suffer his men to lay hands vpon him, because he is the Lords anointed, 1. Sam. 24. 7. and tearmeth himselfe, when he expostulateth with the Iews and Gentiles, Princes and people, for affembling thefelues togither against the Lord, and against his annointed, meaning him- Plat 2.2. selfe. So were Aaron and his sonnes so called, after they were so consecrated to minister before the Lord in the Priests office, Exod. 30.30. And so are the Prophets of the Lord tearmed in those words of the Psalmist, in the person of God himselfe, Touch not mine annointed, and doe my Prophets no harme, the latter being put exegeticos,

egeticos, expounding the former, as who to be the Lordes annointed, euen the Prophets, Psal. 105. 15. Euen so doth this inward, pure and precious ointment of the holy ghost, of the which the other outward holy oyle was a type and figure, confecrate and fanctifie the chosen children of God, to bee vnto him spirituall Kings, Priests, and Prophets; as wee are oftentimes fo tearmed in the Scriptures. As first king and priest, so called by Peter, A chosen generation, a royal! priesthood, an holy nation, a peculiar people, 1. Pet. 2.9. out of the 19. Exod. 6. where the Lord promiseth to his people the children of Israel, that he will make them a kingdome of Priests, and an holy nation . Againe by Iohn, he hath made vs kings and priests vnto God, euen his father, Apoc. 1.6. As also Prophets, as likewise Peter, I will power out my spirit in the last daies upon all slesh, and your sonnes and daughters shall prophesie: out of the Prophet Ioel, 2, 28. The elect and the faithfull shewing themselues to be such kings, whe the kingdome of God is within them, when Christ hath set vp his throne in their hearts, and when they rule and raigne ouer finne by the power of God, the fword of the

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the word, and the Scepter of the spirit; not onely making their appetite to be subject to their reason, and their will to their vnderstanding, but also their outward man, to be obedient to their inner man, and the law of the members to the law of the spirit, by macerating their lust and lustful bodies, by mortifying their carnall and corrupt affections, and by crucifying their fleshie and filthy lusts & concupiscences, and by giving their members fervants vnto righteousnesse, in holinesse, and not as fernants to yncleannes, to commit iniquitie, Rom. 6.19. And fuch priests declare they themselves to be, when they offer vp those Christian spirituall sacrifices, which God requiresh of them. As first, that whole burnt offring which Paul commendeth in giving vp their bodies, a living, holy, and acceptable facrifice vnto God, which is their reasonable seruing of God, Rom. 12. 1. And secondly, the facrifice of righteousnes, which Danid commandeth, when he faith, Offer the facrifice of Righteousnesse, and put your trust in the Lord, Psal. 4. 5. Which facrifice of righteousnesse is twofold, of the hart, whereof the prophet, A sorrowfull spirit is a sacrifice to God, a braken

ken and contrite heart Lord shalt thou not de-Aprile, Pis 1.17. And of the hands, of which the Apostle, To doe good, and to distribute forget not, for with such sacrifice the Lord is well pleased, Heb. 13. 16. And finally, such Prophets doe they appeare to be, when they fearch the Scripture as our Sauiour biddeth, Ioh. 5. 39. when they exhort one another daily, while it is called to day as Paul warneth, Heb. 3. 13. and when they labour to growe vp more and more, in grace and knowledge, as Peter requireth, 2. Epist. 3. 18. and last verse, we see then how honourable, holy and happy the estate of all the children of God is, in being made partakers of this heavenly ointment, in not onely bringing forth the former bleffed fruits and effects; as thereby to be made both valiant Champions and victorious conquerours ouer our spiritual and ghostly enemies, and contraries to be refreshed and cased in the middest of our afflictions & aduerfities, to be healed and helped of all the outward ficknesses of our bodies, and inward fine s of our foules, to present vs as a sweet smelling sauour or odour in the nostrels of the Lord, to give vs a glad heart and a cheerefull countenance

nance both before God and man, and to The spiriconsecrate vs Kings, Priests, and Prophets tuall effect vnto God, but also in bestowing vpon vs uenly oinsso high a dignitie, priviledge and preroga- ment. tiue, as to make vs the elect vessels of such a diuine liquor, whereby we may be worthily tearnied, not the gally Pots, for that is too base a name; but rather the Allabaster boxes of so precious an ointment, yea and to be no filuer shrines, for that is too meane a mettall for such an excellent matter, and that not of Danae the Image that came downe from Iupiter, but indeede the golden Temples and Tabernacles of the holy ghost the spirit of God, which discended downe from Iehona himfelte.

This being that xeeque, of which first our Sauiour himselfe is called Christ, and we next his members, tearmed of the same Christians, that glorious title wherein we haue cause to ioie and reioice, for this is that precious ointment which Dauid figuratiuely prophesied, should first be powred vpon Aarons head, which is Christ, and then fall downe vpon his Disciples and Apostles, which were the goodly ornaments Pal. 133. of the golden age of the Church; and the

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beard as it were of Aarons body, annexed to the Head Christ; and lastly, which ran downe to the skirts of his cloathing, euen to the Preachers and teachers of the gofpell which liue in this last age of the Church, which are as it were the hemme of Aarons garment, euen the lowest and least members of the Church, and last ministers of Christ. And not only vnto them, but vnto all the number of the elect and faithfull in generall, as being purfles and appurtenances of Aurons body the church, and partaking as being the communion of Saints in proportion, according to the measure of Gods gifts and graces, of this holy and heauenly ointment. The ductie therefore of vs all and eueric one of vs, is this, fo to prepare our felues, as that wee possesse our vessels in holinesse and purenesse. As the Apostle warneth vs, euen to purge our hearts from all Hypocrifie, to cleanse our soules from all iniquitie, and to purifie our mindes from all impictie, that being washed with the water of regeneration, perfumed with the incense of faith, and seasoned with the salt of grace, and fweetned with the fruits of charitie, wee may be found fit yessels and sweet recepracles

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tacles for so soueraigne an ointment. For as new wine (as our Sauiour faith in the gospell) must be put in new vessels, least that both perish; so must this precious liquor be powred into new and pure veffels that both may be preserved. For even as the dead flies (as Salomon saith) doth cause to stincke and putrisie the ointment of the Apothecarie, Eccl. 10. 1. So doe the carnall affections of our mortall bodies, corrupt and contaminate this spirituall ointment of the holy ghost, by making it to be vnto vs, not the sweete odour of life vnto life, but the bitter fauour of death vnto death, and to preuent it rather to our destruction and damnation, then to convert it to our foules health and faluation. And thus much of the benefite or bleffing, which they, vnto whom lohn writeth, had receiued, euen an ointment. Now therefore to that which next followeth, of the person who bestowed the same vpon them; which is here said to be him that is holy.

From him that is holy.

There are many things in the Scripture Holie. which have the name of Holinesse given vnto them, as they are often so tearmed; as the holy Temple, the holy Tabernacle,

the

the holy lawe, the holy catholike Churc the holy gospell, the holy word of Go the holy sacraments, the holy Citie of rusalem, the holy Angels, holy Saints, h ly priests, holy Prophets, holy ointme holy oyle, &c . For it were infinit to peate al, and too tedious to note & quo their seuerall places, and these but in inferiour degree of holinesse. This Ar bute of Holinesse, more especially a most properly belonging to the lord G himselfe, one in substance, three in p ion; Holy Father, Holy Sonne, and Ho Ghost. As the Seraphins cried in Esta vision 6. 3. and the foure beatts in Ion Reuelation, Apoc. 4. 8. And Ambros his fong, Holy, holy; these bei holy in themselues, & of themselues, th holy by them, euen by the imputation participation, or imitation of their Ho nesse. These holy essentially, they holy

cidentally; these holy મલંઉ દૂરિંગમાં મે મથક પર્ય

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urch, God, of Iets, homent, to requoate in the s Attrilly and rd God in perd Holy Esaies in Iohns brose in e being ies, they utation, ir Holiholy ac-रिं र्किन्न encie a-& cstate, He. And itimes fo dent that erof Leu. 20.26

20. 26. Be holy unto me, for I the Lord am holy, 144.13. The Lord is righteous in all his waies, and holy in all his workes, Esay, 1.4. The holy one of Ifrael. And therefore our Saujour in his prayer in the gospel, calleth him by this name especially, Holy Father, Ioh. 17. 11. And that Christ himselfe is so likewise tearmed, it is manifest: first by that of the Angel Gabriel in his annunciaation vnto Marie, when he faith, that an holy thing shall be borne of thee, Luk. 1.35. And by the Virgin Marie her selfe in her Magmiscat, For he that is mightie hath magnified me, and holy is his name, Luk. 1.49. And by that of Peter, Te denied the holy & inst one, and desired a murderer to be given unto you, All .3.14. And this could not the Diuels themselues but cofesse, euen when they were cast out of him, that he was euen the holy one of God, Mark. 1.24. This being verie requifite and necessarie both for himselfe and vs, that he being our holy high priest, might enter into the Santtum Sanctorum, the holy of holiest for vs. And as saith the Apostle, Such an high priest it became vs to have, which is holy, harmelesse, undefiled, seperate from sinners, &c. Heb. 7. 26. Lastly, that the third person in Trini-H ij. tie,

tie is so tearmed it appeareth, being the spirit of God himselfe, which cannot o therwise be named without this title o holinesse, this being the proper attribut thereof; as it is euident euerie where in the gospell, when as it is not onely holy is it selfe, and of it selfe, but also holy by ma king others holy; both holy in cause, and holy in effect; holy by his owne instinct and holy by inspiring others. But now o which of all these, which have the nam and title of holinesse, doth Iohn here say that these babes had received the foresaid ointment? Certaine it is, that hereby can not be meant any of the first fort of hol things, or holy men, which are but in th lower degree of holinesse, and which dray and deriue all the holines they have from the other, as being the welfpring & foun taine of Holmesse. For none of these ar so good and gracious, as to purchase an procure so great & glorious an ointment or of fuch woorth and worthinesse, as to giue and bestow so high and heauenly thing, which is farre better and more bles sed then themselues, no not the Apostle themselues, although they were the mol holy of all other, next vnto our Sauiou Chris g the

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Christ himselfe, were not able to give the same. For although Symon Magus seeme to aske the holy ghost even this ointment at the hands of the Apostles, as though it were in their power to give the same; Yet it is otherwise, if we marke the words of the Scriptures; that is, that Symon Magus onely offered them money, on condition that they would give him also the same power, which they had themselues, that vpon whomsoeuer he might lay hands,he might receive the holy ghost, Att. 8. 19. As Aug. himselfe hath verie well noted, there being no mention of giuing, but only of receiving the holy ghost, De Trinse. lib. 15. cap. 26. He that gaue this ointment must needs be one of the three most holy persons in the Trinitie, either God the Father, or God the Sonne, or God the holy ghost. And yet can it not be said, that any one of these doth alone give it, because it is indeed the common gift of them all; according to that olde Scholasticall rule of diuinitie sound enough. Omnia opera Tri- A rule in nitatis ad extra sunt communia, and most Divinitie. certaine it is, that as the holy ghost in essence proceedeth both from the Father & the Sonne, as Athanasius euidently decla-H iij.

Athanasius Creed. 118 The annointing of Christ,

reth in his Creed; so the same holy ghost in effect: for the gifts and graces thereof, are conferred & bestowed to the publike profit of the whole Church, and to the private vie of some speciall children of God, by all the three persons in the Trinitie : for so Paul 1. Cor. 12.4.5.6. Now there are diversities of gifts, but the same spirit. And there are diversities of administrations, but the same Lord . And there are diversities of operations, but God is the same, which worketh all in all. Albeit, because here is one especially pointed at, we must finde out which of the three he should be, that gaue this ointment vnto them, and which is here more especially said to be holy. First, although it may be said to be God the Father, because enerie good and perfect gift commeth downe from aboue from the Father of lights, as lames, 1. 17. Or that he is the holy one of Israel, as Esay, 1.4. Or againe, to be the holy ghost, because this ointment may seeme to be a gift of the spirit, and for that most properly he is called the holy ghost. Notwithstanding, if we marke the circumstances of the text, the purpose of the Apostle, and the drift and intendiment of the doctrine

of the whole Epistle, the scope thereof being nothing els but this, euen to prooue Iesus to be Christ against Ebion, Cerinthus, Marcion and Carpocrates, with their fectaries, which were the Heretikes, Scismaticks, and Antichrists of this time. The same point which Iohn aymeth at, both in his gospell, and in his Reuelation, as it may more euidently appeare by the 22. v. of this Chap. Againe it is manifest by the coherence of the wordes, that by him in this place he meaneth none other but him, whom in the 1.chap. 1. he calleth the word 1. John 11: of life, and affirmeth to be the purgation of 7. 2. 1. 2. our sinnes, verse, 2. at whom he especially driueth, from whom he draweth and deriueth the whole tenour of his exhortation following vnto this my text, and so forth to the end both of the Chapter and the Epistle: besides it cannot so conueniently be vnderstood of God the Father, for that the giuing of the holy ghost is verie seldome or neuer ascribed vnto himselfe in the Scriptures, nor of the holy Ghost; for that the holy Ghost cannot fitly be said to give it selfe this ointment, being as it is already declared, no particulargift or grace, fruit or effect thereof, but H iiij.

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the verie spirite of God it selfe, which in the 27. verse, is said by the Apostle to dwel in them. And Aust. himselfe putteth this matter out of doubt, when he saith, Qui

promisit, misit.

First therefore to declare the cause, that Christ did certainly promise and faithfully perfourme, in fending afterwards the holy ghost, and did oftentimes give the same vnto his Disciples and others, there is nothing almost more common in the gospel; As in Iohn, 14. 16. 26. the 15. 26. and the 16. 7. and in manie other places which were too long to rehearse. Where although sometimes God the Father is said to send and give the comforter; yet must we remember withal, that it is in the name and by the means and mediation of Christ alone. And therefore the Baptist likewise promised the same in Christs name, saying, that he should baptize with the holy ghost, and with fire, Mat. 3.11. at the first comming of Christ. As our Saujour also doth himselfe in his owne person, when he saith, Te shall be baptized with the holy Ghost, within these sem daies, Act. 1.5. And this for his promise, now that he did likewise send the holy ghost accordingly, it appeareth Att. 2 when

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when as vpon this day of Pentecost, hee sent the holy ghost in sensible and visible forme of firie clouen tongues, ver. 3. And that he gaue the holy ghost oftentimes, both before and after, it is manifest: As first, when hee endued his 12. Disciples with the holy ghost, and consecrated them his 12. Apostles; when as he first sent them forth by commission, to preach vnto the Iewes only, Mat. 10. Againe, bestowing the same spirit on the 70. disciples his forcrunners, which he fent likewife to preach by two and by two, when he gaue vnto them power to treade on Serpents and Scorpions, and ouer all the power of the enemie, and that nothing should hurt them, Luk. 10. 19.

Secondly, when he breathed the Holy ghost into his Disciples, when he commanded them by a second commission to go and preach vnto all nations, baptizing them in the name of the Father, &c. Iohn, 20. 22. Mat. 28. And afterwards, when he replenished the 7. Deacons, Stephen, Philip, &c. and also Paul, Barnabas and Cornelius, with divers others, with the holy ghost, as we may reade everie where in the Alts. Now that he most properly de-

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serued to be called holy, it is euident, not onely by that which is already faid in this behalfe, but also shewing himselfe so to be in all respects; not only as he was God, but also as he was man, holy in his conception; for he was conceived by the holy ghost, & ouershadowed with the power of the most highest. Holy in his birth without corruption, and holy in his death without destruction; holy in his tentation, wherein hee was victorious; holy in his transfiguration, wherein he was glorious; holy in his words, which were diuine oracles; and holy in his workes, which were heauenly miracles; holy in his prayers, which were feruent and faithfull; holy in his preachings, for they were earnest and powerfull; holy in all his afflictions, for they were pure; holy in all his actions, for they were perfect. Finally, holy in all his goings out and comming in . And therefore without all question, he only is the person who is here said of lohn to be Holy, and of whom, they to whom he writeth, received the foresaid ointment. Now for the vse of this vnto our selues.

First, for those that have already receiued the holy ghost, or any gift, grace, and

fruit

fruit thereof, they must not bragge, boast or be bolde thereof, as so to presume of their owne worthinesse, as though they had obtained it by their owne merit, when as they can neither possibly procure it of theinselues, nor purchase it by any means; for euerie good and perfect gift commeth. downe from aboue from the Father of Lights, Iames, 1. 17. Christ Iesus, being the onely bestower of this ointment, from whom it proceedeth, who hath promifed it, and who hath prepared it for all those that are able and capable of such a blesfing; and therefore let them remember what the Apostle faith, to plucke downe the Peacocks feathers of all prowd prefumers, which are carried away with an ouerweening conceit of their own endowments. What haft thou, that thou haft not received? &c.

Secondly, for those that have not at all this ointment, but want as yet such necessarie graces as are meete for their calling, let them hold vp holy hands, and lift vp holy hearts vnto him that is holy, especially vpon the Lords holy Sabaoth day in Gods holy house, and by holy prayer to aske this holy ointment, and endeuour to

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be holy as he is holy, and to serue the Lord in holinesse all the daies of their life, and they shall certainly bee endued with the holy ghost and heauenly spirit of God, and shall fully be replenished with al complements convenient for their vocation, according to that promise of Christ, Luk. 11. 13. That the holy ghott shall be given them that defire him, we must not then aske this ointment, that is the Holy ghost; neither of the Pope as the Catholikes do, who chalengeth arrogantly and prefumptuously vnto himselfe, to have authoritie to give the same, with all the gifts thereof; and therefore weareth a girdle about him, hauing seuen keies, with seuen seales hanging thereupon, according to the seuenfold grace of the holy ghost, of binding, loofing, shutting, opening, fealing, refigning and judging.

Pascall the second, Byshop of Rome succeeding Hildibrand, and more hautie then he, being the first that tooke vnto him this girdle of vanitie, contrarie to the Apostles girdle of veritie, putting it vpon him as an ornament of his holinesse, or rather as a monument of his blasphemie, and as a recognisance of his heauenly power, or as

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a resemblance of his hellish pride and presumption. Nor of Symon Magus, as his sectaries, the horrible Heretikes, the Simonians did, who tearmed him & his strumpet Selene the holy ghost, as the Samaritanes called him the great power of God, Alls, 8. 10. Nor of the Apostles as Symon Magus himselfe did, Att. 8. 19. because it is not in their power, nor of any other Saint or Sorcerer, holy or vnholy, Archheretike or Antichrist whatsoeuer. But of him which is here faid to be especially holy, neid "¿count n' neid isofoxer, in way of fingularitie and excellencie aboue all other, who onely giueth it, and in whose name, and for whose sake it is onely given. And thus much and no more would I speake of these words, & so finish this first principal part of my text; but that our aducrfaries the Papists, who absurdly abuse this place, Catholiks. as they do many other; wresting it to their Hypocriticall purpose, and forcing it to stablish their Hereticall doctrine, doe vrge me to contend with them in a matter contrarie to manifest truth. Seing that they are not ashamed corruptly to depraue these words, in confirmation of their forged Sacrament of extreame ynction, and applying

The Popish forged Sacrament of extream vnction.

applying them vnto themselues groffely after this manner: That by this ointment, the Apostle here meaneth nothing els but extreame vnction, and that it onely appertaineth vnto them, because they are Catholike, and that they have the fame (as the Apostle saith) from him that is holy; that is, from their holy father the Pope

and Byshop of Rome.

First, therefore of their vnction, what affinitie it hath with this our ointment. Secondly, how fitly they may be called Catholikes, as Iohn tearmeth this his Epistle Catholike. And thirdly, what agreement there is betweene him that is here called holy, and their holy, or rather vnholy Father the Pope. For the first, their extreame vnction, the Catholikes describe the same after this manner: As for matter to confift of oyle oliue confecrated by a Byshop, the vse thereof to anoile the sicke aboue and beneath, forward and backward, vpon the cies, eares, mouth, nose, hands and feete; a man vpon the reines of the backe, and a woman vpon the belly; filthy to speake of vs, and more filthy to be done of them; because say they, concupiscence raigneth The forme most in those parts. For forme, the words

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of the Priest in the time of the annointing, the effect thereof, to put away forgotten The vse. finnes, and to purge all veniall finne committed by mispending our sences; a Sacrament as they tearme it, comfortable to the soule, and healthfull to the body, as farre forth as it is expedient, the holy Ghost, strengthening the weake with grace, against the violent affaults of the Diuell, and the fearefull terrour of death, other circumstances and ceremonies belonging here vnto these. The minister thereof sent The circufor by the patient, who must first be con-stances & fessed of his mortall sinnes and receive ab-nies therof. folution, & then humbly defire for Gods fake this extreame vnction. And if happily the party want any of the fore-named members, then must the next adioyning parts vnto the same be anoiled: for this reaton as they alleadge, because they have those members grounded in the soule. But with this double caueat. First, that the persons that are capable of this vnction, must be men and women, which have reafon, discretion and deuotion to require and request the same, and not babes or infants; and those, such as lie in perill of death by Gods visitation, and not by violence

lence of warre, or at the time of execution. This Laurence Vaux, that compendious compiler in English, of Catholike Catechismes. But Kamnisius that Canon of Catholikes, and pillar of Poperie, in his Catechisine first saith as concerning this vnction; that we must beleeve whatsoever the Catholike Church hath constantly taught. Then he defineth the same after this manner: To be an holy signe instituted in confecrated oyle, as whereby, heauenly vertue is applyed to the ficke for the health, not onely of the foule, but also of the body by diuine institution. I come as neere his owne words as I can, And goeth further in bringing in the testimonic of of sames the Apostle in confirmation hereof, Chap. 5. 14. Is any licke among you? Let bim call upon the Elders of the Church, and let them pray for him, and annoint him with eyle in the name of the Lord, &c. This as a precept, and withall, alleadging the example of the Apostles for practise thereof, Mark: 6.13. that they annointed many that were fick with oyle, and healed them. And the Tridentine Councell denounceth a fourefold Anathema, or bitter curse against all those that shall not acknowledge and

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and accept the foresaid extreame vnction as a Sacrament, with all the ceremonies belonging thereunto before mentioned. But Bellarmine the great Champion of Rome, and refiner of many grosse errours of other droffie Papists, although he seeme not in euerie respect to admit the former doctrine, but maketh exception of that place of Marke, as that the oyle there, not to be the verie Sacrament of vnction, but onely a figure, shadowing, and infinuation of the same. Herein warring and iarring from the rest of his fellowes, in this answering vnto his name: yet in effect doth he conclude and confirme that which the other faid before. All which let vs confider, and compare the oyle of lames with the ointment of Iohn, and the Apostles annointing with the Priests anoiling. Theirs, a materiall oyle of oliues; ours, the spirituall ointment of the holy Ghost; theirs, hallowed by a Romish Byshop; ours, fanctified by the great Byshop of our soules, Christ Iesus: theirs, outwardly anoiling the bodie; ours, inwardly annointing the foul; theirs, against corporall diseases; ours, against spiritual sicknesses; theirs, at the perill and point of death; ours, at all times and

and seasons; theirs, must needs have confession going before; ours, faith the onely meanes to obtaine the same; and theirs, not for infants in any wife; ours for babes, for to our Apoltle calleth these that are

here faid to have this ointment.

Catho-

Now to trie their extreame vnction, how it is allowable by the touchstone of the word of God, and agreeable to the analogie of faith, first in making it a Sacrament. First we accuse them of high trealikes high son against the divine maiestie of God, for traitors a- forging this and other facraments & seales, gainst God when as he himselfe hath ordained and appointed but two only, as his Petty or Priuy seale of Baptisine, and his great or broad seale of Eucharist; for which, they may truely be tearmed Sacramentaries themselues, as they falsely call vs . Secondly, in the matter and element thereof, they shew themselues absurd, when as they say that a Byshop must needs consecrate the same, when as they make any common hedgepriest among them, sufficient to consecrate the greatest Sacrament of all other, as they will not denie of the Lords supper by vttering onely these words; Hoc est corpus mewm, which they therefore call the words of conse11-

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consecration. Thirdly, in the vse ridiculous and filthie, in anoiling a woman on the belly, no holy action but an vnfeemely gesture, not to be named with pure lippes, nor to be heard with chast eares, for the forme without forme, the words of the Priest, not the written word of God, when as in euerie Sacrament the word ought to be added to the element. As Aust: Ad- Austin, datur verbum ad elementum & fit Sacramentum. Fourthly, for the effect which they make double, both voide and vaine; the first for healing of the sicknesses, which neuer happeneth; the fecond for remission of fins, which is friuolous in two respects. First, because this is the effect of the Eucharift; and secondly, because it immediately followeth the absolution, & therfore altogither needlesse. Lastly, for all the rest of the circumstances and ceremonies belonging thereunto, being altogither fond and foolish; and the reasons thereof are rude and ridiculous, for the annointing of fo many and outward members, or those adioyning vnto them, whe as a Sacrament as they cannot but confesse, concerneth rather the soule and the powers thereof, then the bodie, and the parts thereof, for the pa-I is. tient

which oftentimes cannot be, when as fick persons most commonly lie speechlesse at

the point of death.

And againe, in depriuing those of the benefit of this their Sacrament, which seeme to have most need thereof: As malefactours that are put to execution, and fouldiers that die in warres, when as the Sacraments ought to bee common to all that are capable thereof, for those places of Scripture which they alleadge for the foundation and confirmation thereof. As first for that of Marke, although herein they discent among themselues, some of them leaving this holde, as taking it to be weake for their defence, as the Tridentine Councell; Bellarmine and others, who feeth not that the example of the Apostles maketh little for their purpose, being altogither extraordinarie and miraculous, being an especiall and peculiar prerogatiue power giuen vnto them, for the time of their first receiving of the Gospell, that by such workes of wonder the simplicitie of the word should be established by signs. following, as it is Mark. 16. 26. when if we should for their healing of the sicke, attribute

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attribute that to the vertue of the oyle which is to be ascribed to the grace of the spirit of God, and gift of the holy Ghost, granted vnto them by Christ himselfe. To adde authoritie vnto this calling, his Difciples should rather be called Apothecaries then Apostles, and this oyle to be accounted not a Sacrament but a medicament, and rather an impediment then an Adjument to their miracles, which facultie by that manner and meanes to cure difeases, our Saujour did not vouchsafe to bestowe vponthe posteritie of these primitiue pillours of the Church, by any hereditarie right and ordinarie custome, but only for a season made it to be a seale vnto the Gospell then preached. And secondly for that of Iames, which they abuse with common consent most superstitiously, corrupting the olde institution, and blending with all newe fangle inventions and verie vnskilfully viurping it as a continuall tradition, and turning the temporarie vie thereof into a perpetuall practife, without the warrant or witnesse of the word; therby arrogantly affuming to themselues equall authoritie with the Apostles, and prowdly prefuming of the femblable fpi-I iii. rituall

rituall power too too fimply making that a Sacrament, which offereth vnto vs no other thing fignified, which our faith should apprehend; but onely that which was forthwith effected, euen an healing, when as by as good reason, & for as good cause, they might make the clay made of dust and spittle by our Sauiour, wherewith he healed him that was borne blinde. The hem also of Christs garment with which he cured the woman of the bloudie flix and manie others, Matth. 8. the chirchiefes and handchirchiefes that came from Pauls body, and healed manie diseased. And finally Peters shadowe which likewise healed manie, Act. 5. 15. to be Sacraments, by making euerie meane of healing to be a Sacrament, as they have alreadie filled the word with Sacraments, by making euerie misterie therein to be a Sacrament, and so to number not seuen, but seuentie Sacraments at the least. But this their Apish imitation of the Apostles, cannot bring in vre againe that heauenly operation, which ceased 1500. yeares ago. And besides, it Iames.5.15. is manifelt (if we mark the words of Iames) that it was not the force of the annointing with oyle, but the efficacie of the prayer of

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faith that should saue the sicke, and therefore ought now only to be vsed both pub-

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And againe, lastly the Apostle in those words, in the name of the Lord, setteth not the forme of this their Sacrament, as Beharmine will have it, but onely giveth al Christians a prouiso, how they ought to pray, that is not to vse any Diuelish enchantments, Magicall charmes, and Idololatricall inuocations, as doth lohn also giue the like caueat vnto them, vnto whom John.4. he writeth in the coclusion of this his Epiftle, when he faith: Babes, take heed of Idols; that is, from all idolatrous worship, seruice and inuocation, but faithfully to call vpon the name of the Lord, euen the John 1.5. Lord onely who he faith in the next verse 12. 16. can and will raise vp the sicke. And thus much of their extreame vnction how farre it differeth from our ointment in this place. Now of the second point briefly, for challenging this ointment to the selues, because they are Catholiks and for that the Apostle entitleth his Epistle, a Catholike Epistle, Epistle: Iohn tearmeth his Epistle, so as it how taken. fignifieth in the original as Generall, because it was not written to any particular I iiij. Church,

Church, as Paul to the Romans, Corinthians,&c. or directed to any private perfon, as likewise to Timothy, Titus and Philemon: or as our Apostle Iohn his second & third; To the elect Lady, and to Gains, but in common, belonging to all the newe borne Christians in that time: or likewise James both Peters and Indes Epistles, but they not so Catholike, because they are of a particular Church, euen Rome, which cannot be vniuerfall, because it is but a part or member of the whole Church (if we may call such an Apostolicall Synagogue by that name) except we wil tearm it Catholike, as the common woman, so named for her naughtinesse. For neither can they be Catholike, according to the true originall notation of the word, nor as the same more commonly and customably, then syncerely and sensibly, in the Ecclesiasticall Historie and auncient Fathers is vsed for the Orthodoxi; that is, for those that were of a found judgement in matters of faith. Neither Arrians, Donatists, Nouatians, Pelagians, nor any other fort of Heretikes, when as they are not so, but contrariwise such as haue a tacke and taste of these Heretikes; and of all other whatfoeuer.

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soeuer. And for the third and last thing which in a word we will conclude, how can the Pope be named an holy father, vnlesse it an aimpegory as Plantus calleth a bad Catholike. fellow Homo facerrimus, when as although so called be sit as God in the temple of God, shewing why: himselfe that he is God; he is Antichrist, and exalteth himselfe against al that is called God, or that is worshipped, 2. The s. 2.4. And who is full of the name of blasphemie, being drunke with the bloud of Saints and Martyrs of Iesus; and finally which is aduersa- A poct. 17. rie and contrarie vnto him that is here cal-1.5. led Holy, euen vnto Christ himselfe in all respects. As Beza hath verie well and excellently set downe at large in his booke intituled · Antithesis Papa & Christi, to the Antithesis which I referre you, for the further proofe. pape & And thus of these words, and of the whole Christi. first principall part of my text.

And ye have knowne all things.

In these words, as in my first division I haue declared, being the 2. principall part of this my text, is contained in effect, that followeth vpon the former as of the cause: which is first generally knowledge, then particularly an absolute knowledge, euen of all things; of both which in their order . But

before

before I enter into the discourse thereof. somewhat of this first word And, in the originall Kai: which as I faid before of the other And and Kai, in the entrie of my text, as that it is not to be taken as it is translated, not for a copulatine, but for an exceptiue; fo here for a causall conjunction. And as to be interpreted But, so here For, and not And: as it is euident by manie semblable places of the Scriptures, as Pfal. 108.12. O helpe us against the enemy: and in the Hebrew, but to be translated, For vaine is the helpe of man, likewise Esay the 6.4.5. Thou wert angrie O Lord; and as it is in the originall And, but to be interpreted, For we haue sinned. So Luk. 1.42. in those words of Elizabeth vnto Marie, Blessed art thou among women, Kaj: in the Greeke but, in steed of for, for because the fruite of thy wombe is blessed. Euen so in this place our Apostle proueth, that they had the former ointment by an argument from the effect, as appealing vnto themselues, they could not finde and feele it to be in themselues, by reason of that wisedome & knowledge of the which they were made partakers; and that not shallow or slender, but compleate and sufficient. But before we speake

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or Christian ointment.

of this, let vs say somewhat of knowledge Knowledge in generall; as to shew what a notable gift of God knowledge is, and how greatly these to whom the Apostle writeth, are bound and beholden vnto our Sautour Christ Iesus, and how thankfull and how duetifull they ought to be vnto him for fo great a benefit, and bleffing bestowed vpon thein.

First therefore for knowledge, although rude and rough-hewed Aiax in Euripides Aiax in sometimes said as being a Martialist, afte- Euripidacting armes, rather then a Mercurist given to the Artes, or rather in his mad moode to crosse his wife and learned enemy Vlys-Ses, wider peopler Bio isis o, That to know nothing, is the sweetest life of all. Againe, although Agricola write a booke of the va- Agricola nitie of sciences in comparison of the veri- de vanitate tie of the science of sciences, Divinitie it selfe: And finally, although Salomon hee Salomon. say, That in the multitude of wisedome is much griefe, and he that encreaseth knowledge, encreaseth sorrow, Eccle. 1. 11. speaking this of humane learning and knowledge of all worldly things, with the which he was now fo inglutted, that being a new regenerate, a mortified man, he did altogither

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gither loath the same. Notwithstanding true is that olde Greeke Prouerb: Mister 220worses i maira ei Aras, no sweeter thing in the world then to know all things. And therfore the Poet accounteth him the most happy man that knoweth the cause of all things, Fælix qui potuit rerum cognoscere causas. This is it that maketh a difference betweene man and bruite beafts. For fo faith the Pfalmist, Man being in honour hath no understanding, but is compared to the beasts that perish, 49. 20. and betweene blessednesse and miserie, as saith the same Prophet, Blessed is the man O Lord, whom thou instructest and teachest in thy Lawe, and betweene this life and the life enerlasting: as our Sauiour in the Gospell. This is life euerlasting to knowe thee to be the onely true God, and him whom thou hast sent Christ Ie-

Iohn 17.3.

Virgil.

fus. This is that hath made manie to wast their goods, weaken their strength, spend their spirits, intoxicate their braines, and abridge their life, according to that olde Greeke Prouerb, αυτη ψίχη ψίχη σύρωτατη. And finally this is it, that hath-caused, many to take great paines in trauell, eucn to crosse manie seas and to compasse manie lands ynto the vttermost coasts, quarters and

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corners of the world, not sparing to wearie their bodies, to spend their yeeres, and to leave their owne countrey, that they might attaine vnto this. As it may appeare in those two famous Philosophers, auncient Pythagoras and Diuine Plato, of which Pithagothe one trauailed into Egypt to be instruc- ras. in Diuinitie, into Caldea to be taught Astrologie, and into Metapontum to learne to make lawes. The other into Italy to be instructed better in Philosophie by the Pythagorians, into Egypt where it is thought he read the bookes of Moyses, into Sicile to see the firie gulfe of Aetna, and into Aethiopia and India among the Massagetes and Bracmans, to conferre with the Dypnosophists and Gymnosophists, and to heare that noble Philosopher Hearchas reading in his golden chaire. But to leaue prophane Histories, and to come vnto the Scriptures. This made the Queene of Saba, or the Queene of the South to come from the vttermost partes of the earth to heare the wisedome of Salomon, as our Sauiour; this brought the Eunuch from Can- Queene of dace Queene of Aethiopia vnto Ierusalem, Saba or South. to be instructed of Philip the Euangelist. Eunuch, This drew the wife men of the East from A&. 8.

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The wife Eaft. Matth. 2.

the farthest parts of Persia vnto Iewrie, to men of the learne where Christ should be borne. This finally made the common people of the Iewes to flocke and flowe to our Saujour Christ Iesus, cuen from all places, from e-

uerie Citie, towne and village, following Mat. 4. 25. him in great multitudes out of Galile, Decapolis, Ierusalem, Iudea, from beyonde Iordan, and the sea coasts of Tyre and Sidon, and that on foote, leauing their own houses and homes, hungrie and thirstie, their bodies almost famished, and their foules fainting within them, only to heare the gratious words that proceeded out of his mouth, and to be taught the misteries of the kingdome of heauen: of whome faith Augustin in this respect, Tedium aceedendi studium audiendi superabat. And no maruaile, feeing this is one of the especiall graces, chiefest gitts, and fairest fruits or the holy Ghost, and spirit of God, which Christ Ielus hath bestowed vpo his church and the members thereof. And therefore 1. Cor. 12. 8. is first placed wisedome, and then knowledge, as in the 1. Cor. 14.1. Among all spirituall gi ts, Paul preferreth prophesie, which canot be without knowledge, as being an effect thereof, as without

out the which, we should bluder in blindnesse, grope as it were at noone day, and finally fall into the darke dungeon of errour. As our Saujour vnto the Scribes and Pharifes in the Gospel', You erre not knowing the Scriptures nor the power of God. First reproouing them of errour, & afterwards obraiding against them the cause thereof, euen want of knowledge; whereas contrariwise the having of knowledge is a light vnto our feete, and a lanterne vnto our pathes, whereby the eies of our foules are opened, the vnderstäding of our minds is illuminated, and the powers of our harts are enlarged, to conceine and perceine those things, that belong both to this life, and the life to come. If then knowledge be such an excellent thing, with what studie and endeuour, yea and with what pains and importunitie ought we to labour to attaine vnto it? Euen to leaue no meanes, vnwrought, no waies vnfought, that we may be possessors of so precious a Iewell, and so inualuable a treasure. And so to seeke after knowledge, that we care not for it alone, and contemne al other things, as not so to stuffe and puffe vp our selues therewith; as that we doe not as the Apo-Ale

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Ale forewarneth, Rom. 12.3. mi inspected and pegrer ais to owperer, but to ioyne with our knowledge, charitie; with our science.

conscience; with our speculation, practise, ins over and with our contemplation, action. This being that sweete coupling and louely lincke, which the word of God commandeth and commendeth vnto vs, the one being friuolous and vnfruitful without the other; as knowledge without charitie to be nothing els but madnesse; as Festus thought of Paules knowledge, when hee obiected against him; that too much learning had made him mad, or vanitie, That knowledge puffeth up, but charitie edifieth. And charitie without knowledge, to bee nothing els but a fond affection, and a deuout dotage; but both these combined togither like two twins with two wings equally poised, shall give vs a speedie flight vp into the heauenly aire of the paradife of God; for the one being seasoned with the other, will make them both fauorie and sweete in the taste, both of God and man. So shall there bee neither errour in our knowledge, nor default in our Action: which all Christians ought especially to looke vnto. As hereupon Aug: he faith;

Cum

or Christian ointment. Cum cognitio & actio dona sint Dei, & beatum hominem faciant, sicut in cognitione cauendus est error: sic in actione cauenda est nequitia. Errat autem quisquis putat veritatem se posse cognoscere, cum ad huc nequiter vinat. De Agone Christi, cap. 13. And Aug. de Atherefore Peter giueth the like caueat vnto gone Chri. those vnto whom he writeth in the con- cap. 13. clusion of his latter Epistle, and the two last verses: That seeing they had the knowledge of the Scriptures, they should beware least they fall not from the stedfastnesse of the truth, by being plucked amay by the errour of the wicked; but should growe up more and more in grace and knowledge, 2. Tet. 3. 17. But what shall we saie to the counterfaite Catholiks of the Church of Rome? among whom, although they bragge and boast of their knowledge and charitie, it is nothing els but an Odissea of errors, and an Ilias of Odissea ereuils, that I may vie the prouerbs, although rorum llias profaine, yet properly applied vnto them, malorum. whose knowledge is nothing els but ignorance, and their religion Idolatrie, their learning errour, their life euill, their doctrine heresie, and their deuotion hytion: pocrisie: who are blinde leaders of the lly to blinde, telling the people that Images are saith; CHIPS

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146 The annointing of Christ,

lay-mens bookes, and teaching them, that ionorance is the mother of denotion, being themselves like the dogge in the manger, and femblable to the Scribes and Pharifes, of whom our Saujour: because they shut vp the kingdome of headen before men, neither going in themselves nor suffering them that would enter to come in, Mat 23.13. And as those Heretikes, of whom Aug: Superbi sunt, & non possunt discere quia credere nolunt. De Agone Christi, cap 15, or as he faith afterwards in the fame booke of the Manichees, Tam caci sunt isti, vt scripturas manifestas non intelligant, aus tam negligentes salutis sua, vi omnino non legant, cap. 28. And as for the common fort of them, which are contemptuous recufants and Non communicants, are they not altogither nufled, and misled of them only in superstitious ceremonies, without anie sinacke or tacke of anie sound Christian doctrine? As though the same concerned them not, perswading them to make more account of a mumbled masse and mattens, then of the Divine truth of the Gospell. So that of them also may it be said in this respect, as Aug: in the same booke and Chap: of the same Heretikes, Sca that

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Sed isti homines decipiunt eos, qui negligentes sunt in Catholica fide, & ipsam fidem suam qua in scripturis manifesta est nolunt discere; & quod est granius & multum dolendum, cum in Catholica fide negligenter versantur, Hereticis diligenter aures accommodant : by whose periwasion the simpler fort are so hardly confirmed in obstinacie and contumacie, that with the deafe Adder they will Stoppe their eares, and will not beare the voice of the charmer, charme he never to wifely; that I may vie the wordes of the Prophet Danid. Great therefore was the effect of this excellent ointment, whereby they were made partakers of so heavenly a bleffing, an happie and thise happy estate in comparison of those miterable Ideots, which diffolutely neglect knowledge of those wretched castawaies, which stubbornly contemne so gracious a gift; and finally of those of the accursed crue, which of fet purpose withstand and gainesay the truth of Christs Gospell against their own consciences. Of which three forts of the enemies of knowledge, there are too manie in these daies, which is most lamentable in this noone light of the Gospel: And this of knowledge in generall. Kij. But

But to come to the verie words of our Apostle, who saith not here, that they have onely a bare and naked knowledge, but an excellent, absolute and perfect knowledge, cuen that they knowe all things; then the which there cannot bee a more bountiful bleffing bestowed vpon any the children of God in this life, being the faithfull performance of that sweete promise, which God made first by the Prophets in the olde testament, and after in the new testament by Christ himselfe. As first that of Esay, 54. 13. rehearsed by our Saujour, Ioh. 6. 45. They shall all be taught of God . Againe that of leremy, 31. 33. repeated by the author of the Hebrewes, ch. 10. 16. Behold, this is the new couenant that I will make with the house of Israel. After those daies (saith the Lord) I will put my law in their inward parts, and write it in their hearts. I will be their God, and they shall be my people: and they shall teach no more enerie man his neighbour, and euerie man his brother, saying; Know the Lord, for they shall all know me from the least of them to the oreatest, &c. And lastly, not to heape vp too many places to this purpose, that of Ioel. 2. 28. alleadged by Peter, Ast. 2. 17. And

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it shall be in the last daies saith God, I will powre out of my spirit upon all flesh, and your sonnes and your daughters shall Prophesie, c. As thus the Prophets, so our Saujour in the Gospell Iob. 14. 26. where he setteth downe both the cause and the effect. As the Apostle in this place: But the comforter which is the holy Ghost, whom the Father wil send in my name, he shall teach you all things, and bring all thinges to your remembrance which I have toulde you. And the 15.15. Henceforth call I you not sermants, for the servant knoweth not what his maister doth; but I have called you friendes, for all things that I have heard of my Father, have I made knowne unto you . Againe, 16. 13. Howbest when he is come which is the spirit of truth, he willeade you in altruth. And even our Apostle himselfe in this selfesame chap, that which he heere affirmeth with all affeuerance, ver. 27. when he faith, Te neede not that any man teach you, but as the same annointing teacheth you all things. First, because as Aug. faith, Nibil scire est bruti, omnia scire solius Dei, quedam vero scire, quedam nescire hominis. These Christians being therfore but men, they could not knowe all things. Againe, they being but Babes, as K in. Ichn

Tohn tearmeth them oftentimes in this Epiftle; that is, new plants in the garden of the Lord, young scholers in the Schoole of Christ, tender nouices in the house of God, and late converts to the Gospell, fuch as were freshly Catcchifed in the Articles of the faith, and rawly instructed in the first principles and rudiments of Christian religion; who because they could not brooke strong meates, were faine to be fed with milke as yet, and therefore could not haue such a depth of knowledge, as to vnderstand all things, being herein not vnlike to the Hebrewes; of whom the Apostle saith, Heb. 5. 12. and 6. 1. that they were so farre from perfection, that they had need be taught the doctrine of beginnings. And againe, how could these men know all things? when as the verie Apostles of our Saujour themselues, although they had been Christs continual Disciples, and were daily taught of him both publikely and privately, by the space of three whole yeares and more, bewraied themselues oftentimes in the Gospell, to bee meerely and miserably ignorant in many matters and misteries of the common salnation; yea euen after they had received this

this ointment, that is, were inspired with sEthe holy Ghost. As Mat. 16. 6. when as nof our Sauiour giuing them a caucat to take oole heed, and beware of the Leanen of the Phae of rises and Sadnces, they ignorantly misunbell, derstood him to have spoken of the mate-Arriall leuen of bread, and not of the spiritudin all leauen of false doctrine and heresie. hri-Againe, when as they could not vndernot stand that plaine parable of the tares, but fed must needs have our Saujour to expound not the same vnto them, Matth. 13. 36. Not-VIIwithstanding our Saujour had tolde them vnbefore, that they might marke the better, pothat it was given unto them to know the mihey steries of the kingdome of heaven, but to ohey thers it was not giuen, verse, 11. Againe, ginwhen as our Sauiour telling them apart by nen the way as they iournied with him, Bepohold, we go up to Ierusalem, and all things ugh shall be fulfilled to the sonne of man that are les, written by the Prophets; for he shall be deliubuered unto the Gentiles, and shall be mocked irec and spitefully increated and spitte upon; and einwhen they have (corned him, they wil put him bee to death: but the third day he shall rise again. any They netwithstanding understood none falof these things, and this saying was hidde ued K iiij. from his

from them; neither perceived they the things which were spoken, Luke. 18. 31. 32. 34. besides many other infirmities, wants, and errours, which were too long to rehearse, and by which they made our Sauiour and their Master ashamed of them, euerie where mentioned in the gofpell: yea and the chiefest among them euen Peter and Iohn, who were accounted pillars, euen by Pauls confession, Gal.2.9. First for Peter, although Aug: call him Aries gregis Dominici, euen the bell-weather of Christs flocke; yet what faith the same learned Father of him, reckening vp his negligences and ignorances, if not greater scapes and fowler faults, saying; Cum in marı titubasset, cum Dominum carnaliter à passione reuocasset, cum aurem serui gladio pracidisset, cum ipsum Dominum ter negasset, & cum in simulationem postea superstitiosam lapsus esfet. De Agone Christia.cap. 30. And for Iohn also, although be leaned on Christs breast, of which as a learned father saith, be squeesed out much matter of profoud wisdome and knowledge, and is called the divine, as being the chiefest Dinine of all other next vnto our Sauiour Christ Iesus himselfe. And therefore refembled also to an Eagle, for foaring the

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soaring aloft aboue the rest of the Euangelists, to the highest misteries, to the kingdome of heauen. Yet how euidently did he togither with his brother Iames, declare his ignorant arrogance, or his arrogant ignorance, when as he asked of Christ, to sit either on his right hand or on his left, in the kingdome of heauen; neither knowing what hee generally asked, nor vnderstanding particularly, what it is to be on Christs left hand, Mat. 20. And afterwards, when as he so grossely erred, not once but twife, even in the middest of his Reuelations, in not knowing an Angel from Christ Iesus himselse; and therefore would have worshipped the creature for the Creator, Apoc. 19. 10. 22. 8. Moreouer, the verie Angels themselues knowe not all thinges, although they be called Cherubins in the Hebrew, and sujustes is Suinusver, of their perfect & absolute knowledge aboue all other creatures, as it is manifest, Ephes. 3. 10. where it appeareth, that the fellowship of the mysterie, which from the beginning of the world had been hid in God, was but now, that is in Christs time and not before, made knowne vnto powers and principalities in heavenly pla-

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ces; yea and Christ himselfe is faid by the Apostles, not to be scene of Angels, bu after a while, euen after his manifestation or incarnation in the flesh, and then iustified in the spirit, then seene of Augels,&c 1. Tim. 3. 16. Furthermore, when as our Sauiour Christ Iesus himselfe, as he was man, knew not all things, as he confesset of himselfe in the Gospell: That of that day and houre, speaking of the last day of his second comming to indgement, knoweth no man, no not the Angels of heaven, but my Father onely, Matth. 24. 36. and as Marke, hath neither the some himselfe, 13. 31. And therefore faith our Sauiour againe, That to know the times and seasons, hath the Father only put in his owne power, Act. 1. 17. Lastly, how could these men know all things, when as Paul faith, that our knowledge is vnperfect, and that we know but in part now, that is in the world; but that then, that is hereafter, in the life to come, wee shall know euen as we are knowne, 1. Cor: 13.12. And againe, the same Apostle before in the same Epistle saith, That if any

1. Cor.8:2. man thinke that he knoweth any thing, hee knoweth nothing yet, as he ought to know; yea and this modestie, had the learnedst and

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the wifest of all the heathen Philosophers, by the Oracle of Apollo himselfe, euen Soerates to acknowledge of himselfe, that this one thing he knew, that he knew nothing. What then shall we say to all this? Euen briefly, and in a word, thus: That for the knowledge they had, and for all those things they knewe, of which noe doubt they had a great measure, by the benefit of the annointing which they had receiued, they did not knowe the fame of themselues as of their owne wit, labour, industrie, desert, or dignitic, but that they were endued therewith, by the gift and grace of the holy Ghost; and that therefore they were humbly, and thankfully to referre and refigne all their understanding vnto the spirit of God, by whose bleffing they had received the same; or els thus, all those things which they knew, were neither erronious lies, nor fa'se fables, nor humane precepts, nor vnwritten verities, nor doubtfull dreames, but the found and holesome, syncere, & holy truth of Christs Gospell, infused in their soules, by the sweet influence of this precious ointment, and instilled into their hearts by the heauenly dewe of diuine grace. Or againe thus,

thus, that indeed they perfectly knew all those things, that were necessarie vnto their foules health and faluation; that is, Christ and him crucified, Iesus and the Refurrection, which was fo fufficient for the, as that they needed no other fecular know ledge or carnall wisedome, of any humane and prophane Artes, and sciences whatsoeuer; for as a learned writer faith, The Apostle writeth not here vnto these Christians. Adulatorie tanquam ad e'ementarios, as flatteringly, to soothe & smoothe them vp in their infancie and ignorance, for he oftentimes tearmeth them babes, not as carnall or as babes in Christ, but as spirituall; not fuch as Paul calleth the Corinthians, 1. Epist. 3. 1. 2. to whom he gauc milke to drinke, and not meat to eate, but fuch as he would have had the Corinthians to be, not children in malitiousnes, but in vnderstanding, of ripe age, nor yet vaingloriously to vaunt or boast himselfe of them being their Doctor, as a bragging ichoolemaster of his good schollers, that profit vnderneath him, because afterwards verse 27. that they had no need that anic should teach them, for he arrogateth nothing vnto himselse, but attributeth all vn-

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to Christ Iesus, when as he telleth them as it is in my text, that they have knowne all things, not by his instruction, but by the vnction of him that is holy. And therefore also in the 27. ver. he saith againe, that the annointing that they had received, and dwelled in them, did teach them all things. Neither is this to be meruailed at, that they should be said of our Apostle to haue knowne all things, when as they knew but Christ onely, and those things that concerned the common faluation, which to know was all sufficient for them, & would alone without any supply of other knowledge whatfoeuer, bring them to eternall life. For so our Saujour, This is life eternal enen to know thee to be the onely true God, and him whom thou haft sent, Christ lesus, Ioh. 17. 3. And therfore Paul ingenuously professeth no other knowledge, although he did abound in all humane learning, and that with a protestation, saying: God forbid, that I should reinice in any thing, but in Christ and him crucified: for as Christ the onely holy one, is the scope of all the scriptures, both being the complement of the Lawe, and the intendiment of the Gospel So to knowe him, is to know all things, what-

whatsoeuer Scripture can teach vs, or nature can tell vs; wherewith God will enlighten vs, or man can learne vs. So that in this respect, are those two olde Prouerbiall verses found true,

Hoc est nescire sine Christo plurima scire,

Si Christu bene scis sitis est si catera nescis. As for the fecular knowledge of other worldly things, it is either superfluous or superstitious, vanitie, or curiositie, such as a Christian man may well be without, and the want whercof, will not make him the more godly learned: for as Aug. faith, there is Docta ignorantia, a learned ignorance, when as a man is wife vnto fobrietie, and Rom. 12.3. will not dare to learne that which God wil not vouchfafe to teach, and will not offer to open his care to heare, that which the

holy Ghost will not prosfer his mouth to

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iudgements, and fecret counse's of the

hidden will of God. Of which, faith both

the Prophet and the Apostle, His indge-

ments are unsearchable, and his waies past

finding out, Esay 40. 12. Rom. 11. 33. Not

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fling things, which rather swimme in the

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Docta ignorantia.

or Christian ointment. braine with puffed vanitie, then sincke downe into the heart with found veritie: like him in the Poet, Qui magno conain magnas nugas egit: fuch trash and trumperie which Paul biddeth Timothy and Tytus to beware, that they give no heed unto them, 1. Tim. 1. 4. and 4. 7. and 6,25. and 2. Epsft. Tim. 2. 16. and Titius 3. 9. as reventorias nevoewiar romouaxias, aniles ineptias, Profaine fables, vame bablings, olde wines tales, enalesse genealogies, oppositions of science, fillely so called, foolish questions and braulings about the Lawe, which are unprofitable, and breed contentions and controuerfie, rather then Godly edifying, which is by faith: Whereof may be faid as Seneca of Seneca. the like, Summa dementia est tam superuacanea ediscere in tanta temporis egestate. Of which things, although these vnto whom our Apostle writeth, seemed to be ignorant; yet was that true in them, which Iohn here faith, that they knew all things, that is, all that concerned the faluation, edification, and consolation of their soules. According to that of Salomon, Pron. 28.5. That wicked men understand not indgement, but they that seeke the Lord understand all things, and if any man meruaile at this, let

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Prophets.

him also maruaile, how David of a homely Shepherds shepheard, Elizeus of a rude plowman, and Amos of a rough-hewed heardsman, Moyses of a stuttering stammerer, leremy of a tender childe, and Daniel of a young stripling, could become zealous, and learned professors and Prophets, full of heauenly and divine knowledge. And how

Apostles.

Peter and Andrew, lames and lohn of fim-Fishermen ple fishermen, Matthew of a simple publican, Paul of a poore tentmaker, and all the rest of the Disciples of Christ, who were idiwray is azeauparay, as the high priests of the lewes tearmed them, might be endued with fuch rare giftes and graces, and be made the holy Apostles of our Saujour. And finally howe Stephen and Philip, of meane Deacons, the lowest degree belonging to the ministrie of the Church, should become excellent Euangelists, and so powerfull in the word and spirit, as that the one could confute all the learned Rabbies in the Synagogues of Ierufalem, and the other confound that great Sorcerer Symon Magus in Samaria, whom the people called the great power of God, AEt. 6. 9. and 8.9. cuen as Christ himselfe, although deemed of the Iewes, a Carpenter, or a Carpen-

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Carpenters sonne, and brought vp homely vnder his poore parents, vntill he began to be thirtie yeeres of age, as it is in the Gospell, Lak. 3. 23. was notwithstanding the word and wisedome of God his father, in whom were hidden all the treasures of wifedome and knowledge, as the Apostle, and therefore preached the Gospell with power vnto the poore people. But how, and why attained he this fo great a gift? cuen as he himselfe rendreth a reason, both of his owne absolute sufficiencie, and of his heavenly calling, Luk. 4. 18. When he first began to preach out of the Prophet, Esay, 61. 1. when he thus saith, That he preached the Gospell unto the poore, because the spirit of the Lord was upon him, and did annoint him. Euen so they did know all things by the especiall grace of the spirit of God, which had led him in all truth, by the inward inspiration of the holy Ghost, who had inlightened their hearts from aboue, and by the dinine doctrine of Christ Iesus our onely Rabbi, Doctour, and Maister; and by the painfull ministerie of Iohn himselfe, an holy Euangelist and Apostle, an heauenly Prophet, and Diuine. The spirit of God, in shewing and setting foorth his

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his vigour and vertue, in more full manner and plentifull measure, in that golden time of the primitive Church, then in this last and leaden age of the world : yea that I may vie Austins words, in this floud of iniquitie, and frost of charitie; wherein there was neuer more preaching and teaching, and yet neuer lesse learning, nor worse'liuing; insomuch, that I feare mee, that may be truly faid of most of vs, which Paul fometimes faid to fome of the Corinthi-1. Cor. 15. ans, That they have not the knowledge of God, I speake it to their shame. And that I of my felfe may fay with Peter, when our Saujour Christ being in his Ship, bad him cast out his net, to make a draught; that I haue laboured not one whole night onely with him, but manie daies and nights, nay manie yeeres, and have caught nothing, no not one foule by the baite of the word, into the net of the Church of God. For to make a triall of this matter by the fruites and effects of the Gospell, now so manie

yeares publikely and painefully preached

amongst vs, what profit and proceeding

in the course of Christianitie? what grouth

and encrease of knowledge in the word of

God is there found amongst vs? May it

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not be said of vs, as the Philosopher of the Athenians, That they did degenerate, decline, The Atheand by degrees discend from better to worse, nians. and from something to nothing at all. As that at the first, they were xique, wife men; and then they became pixosopoi, who were louers of wisedome; after interes, iangling Rhetoritians: and lastly signer, wrangling Sophisters. So we to have been for learning in the beginning of the preaching of the gospel, Chatechista, teachers of others, as euerie housholder ought to be in his owne family. Then idragriquenes, selfe-conceited of that little knowledge that wee had, as that we cared for no more. Afterwirds Catechumeni, fucli as had need to be taught our felues; and lastiy ising, euen starke Ideots, altogither rude and ignorant. And for living: first Martyrs, such as would not slicke to feale the truth with our bloud, with the the Saints of God. Then zinora, Zealous, but not so hot as. that we could abide the firie triall with the Ephesians, who forfooke their first loue, · Apoc. 2.4. Afterwards luke warme, neither hot nor colde with the Laodicians, Apoc. 3. 16. Lastly, Libertines, according to the common course of carnall gospel-L 11.

lours. Yea doc not the wisest and chiefe amongst vs, that should be presidents are patterns vnto others, doe they not as it in the Greeke Prouerb, The seals with the Greeke Prouerb, The seals with the area on their halfepennie, in contempt of Go and all Godlinesse, preferre their own prouate profite before the spirituals serui

of God, making their money their Mar

mon, and their golde their God, contrai

Prouerb.

to the precept of our Sauiour in the Go Mat. 6.33. pell: First seeke the kingdome of heaven a the righteousnesse thereof, and all other thin shall be administred unto you. Herein not v like the Romans, whom the Poet scoffin ly taunted with that Hysteron medition:

O cines cines quarenda pecunia primum

virtus post nummos:

And howe doe parents and gouernous bring up their children, and those that a committed to their charge? not as Go darlings, according to the counsell of Paterphes. 6. in the institution and information on of the Lord; but as young worldling training them up in couetousnesse, how get and gaine; and that unrighteously, quive quaginiuria per sas nesasue, by hoo or crooke, by right or wrong, they can

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not how. Herein likewise semblable to the former profaine people, as the Poet also complaineth in his time, when he crieth out and saith;

Hoc monstrat vetula pueris poscentibus assem, Hoc discunt omnes ante alpha & Beta puella.

Some because of the impossibilitie which these words seeme to pretend, reading this last word of my text, not maine but maines, according to divers copies, because it is so found in the Syriacke, affirme these words to be understood of the knowledge of men, & not of the knowledge of things, as that they had the spirit of discretion, euen that gift of the holy Ghost, of discerning of spirits, which Paul mentioneth among the rest of the graces of the spirit. 1. Cor. 22. 10. As that they could know Antichristians from Christians, to be such by Iohns definition which denie Iesus to be Christ, verse, 22. False Prophets from true, being rauening wolues in feely sheeps cloathing, euen by Christs rule of the fruit and effect of their workes, Mat. 6.15. Difsembling Hypocrites from syncere worshippers of Esaie and our Sauiours warning, euen such as honor God with their lips, when their hearts are farre from him. Mas. L iij. 15.8

गयं त्याः, not गयं त्यः

15. 8. and Esay, 29. 13. And this not only by the fecret instinct, inspiration, and operation of the holy Ghost, but also by a godly experience which they have gotten and gathered, by having their wits exercised through long custome, to discerne betweene good and cuill, as the Apostle to the Hebrewes, Chap. 5. 14. which power of the spirit our Saujour Christ declared, when as he called the ruler of the Synagogue, Hypocrite, who tooke indignation, that our Sauiour should heale the people on the Sabboth day, Luk. 13. 15. And when he called Herod Antipas a fox, knowing full wel his subtiltie in sending for him to shew him a figne, as he pretended, but indeed to put him to death as he intended, Luk 13.32. And laftly, when as he could discerne Indas Ischariot from all the rest of his Disciples to be a theefe, a betraier, and a Diuell, Ich. 6.70. And this gift of the holy Ghost did Peter giue enidence to be in himselse, when as he could separate that paire of hollow-hearted Hypocrites, and halfe parting diffemblers, Ananias and Saphira, from all other the found christians, and faithfull beleeuing brethren in their time, Act. s. As also in Symon Magus, whose

whose heart he sounded to the bottome, onwhen as he would have purchased the gift doof the holy Ghost for money, telling him by a that his heart was not right in the fight of otten God, but that he was in the gaule of biterciternesse, and bond of iniquitie, Acts, 8. e be-21.23. This did Paul likewise shew tole to wards Elimas the Sorcerer, in virsoulding wer his hypocrifie before his face; and faying ired, vnto him, O full of all subtilitie and mischiefe, ynathe childe of the Dinell, and enemy to all righion, teousnesse; wilt thou not cease to peruert the ople straight maies of the Lord? Actes, 12. 10. And Which gift of difcerning of spirits, was not OWonely found to be in Christ himselfe and him his Apostles, but also in Moyles himselfe but and the Prophets. As in Moyles when he ded, knew and understood, that Eldad and Mebuld dad that prophesied in the host of Israell, of of were the true prophets of the Lord, whom and Iehofua suspected and misdeemed to have hobeen false prophets, Numb. 11. As also Ee in lizeus, when he knewe the Hypocriticall that minde of Gebezi, telling him that his heart and was with him when he went to Naaman Sathe Syrian, 2. King. 5. 26. And finally in ans, John the Baptist, when as for their horrible

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Hypocrifie, he called the Pharifes and Sa-L iiij.

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duces, Generation of Vipers, and told thein what they thought in their hearts, by foothing and smoothing vp themselues, for that they had Abraham to their Father, Mat. 3. 9. And not to these onely, but to manie other the faithfull and elect about this time, was this exceeding gift communicated, & that necessarily, for the strengthening and establishing of themselues, being as yet but new-borne babes in the house of God, amid so manie vpstart Scismatickes, Heretikes and Antichrists, in the Two touch faith of their profession, that by the two touchstones; the one external of the word, the spirit of the other internall of the spirit: of both which they were made partakers; and that in great manner and measure they might discerne and make difference between the false Doctour and the true teacher of the Gospell, eucn to trie before they trust, and to touch before they take, to examine before they imbrace, and to be sure of the soundnesse and synceritie of any doctrine,

before they beleeve and accept it . Accor-

ding to the counsell and commandement

of our Apostle, afterwards to these men, to

whom he here writeth in his Epistle; that

they should in exercising this grace given

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stones of the word.

er Christian ointment. unto them, when he faith, Dearely beloued, beleene not enerie spirit, but trie the spirits whether they be good or no: annexing a reason thereunto of the danger of the time, For many false Prophets are gone out into the world. And after this watch-word of war- A watchning in the former verse, he giueth them a word of token of triall in the next verse: Hereby warning. shall ye know the spirit of God; Eucriespirit triall. that confesseth that Iesus Christ is come in the flesh, is of God, I. Ioh. 4. I. 2. &c. Yea how behoouefull this was, our Sauiour himselfe telleth vs in the Gospell: That there should arise false Prophets and false Christs, and should show great signes and wonders; so that if it were possible they should deceine the verie elect, Mat. 24. 24. Luk. 17. 14. But not to dwell any longer in this matter, howfoeuer these words may after a manner be thus taken, fitly according to the Analogie of faith, yet is the former sence farre more proper, as comming necrest to the meaning of the Apostle, and sentence of the Scripture, and to the which I my selse doe in judgement rather incline, being indeed nothing els but an holy Hyperbole: All thinges, here taken for many All, for thinges, as it is viuall enerie where in the manie.

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Scripture. As for example, and semblably as in this place : All Indea all Ierusalem, and all the Region round about Iordan; went out into the wildernesse unto Iohn the Baptist, not all, and none, leaft which had been vnpoffible; but manie, and all for the most part, Mat. 3.4. As likewise Luke, in that his definition of the Gospell; To be a treatise of all things which lesus beganne to doe and teach: by all, meaning the especiall things, which were worthy to be written of him, and necessarie to be knowne of vs, Act. 1. 19. For otherwise, the whole world could not containe the bookes that should be written of bim, as Iob. 21. 25. And finally as Paul, I.Tim. 2.4 That God will have all men to be saued, coc.

18.

All, not collectine, but distributive: Non Rom. 5.14. pro singulis generum, but pro generibus singulorum; or els all for many, as the same Apostle. All men iustified, verse, 18. and vet but many, ver. 14. Our Apostle signifying hereby, that they had a great encrease and plentifull measure of knowledge, yea fuch and so great, as that they needed not any further inttruction, having been alreadie fully informed in all things necessarie vnto their Saluation. As the Lord bethanked, the like may be saide of many

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many amongst vs in this time, of the noon light and funshine of the Gospell, who although they be but hearers of the word, yet in comparison of the lamentable ignorance of fuch blinde guides (which haue been heretofore in the time of Poperie, in whom was required no more then this, Qui bene Can: Con: Le: poterit is prasbiter effe: which must needs be the cause of the groffe superstition, and palpable darknesse of former ages) may be accounted in respect of their learning in the holy Scriptures, which they have gotten by the bleffing of God and their owne diligence, through their continuall hearing, reading, conference, meditation, and exercise in the word; not Disciples but Doctors, not Scholers but teachers, not young nouices, but perfect professours in the Church of God, being not onely sufficient to render an account of their faith, as Peter requireth in euerie Christian, but also both apt to Catechise the ignorant, and able to confound the aduersarie, as Paul requireth in euerie Pastor. So that now if euer in this last age of the Church, is as it were the ripest haruest of the Lord, the complement of the auncient prophefies, and the fulfilling

ling of the former promises. There remaineth now no more but this, even the expecting of the comming of the Lord of the haruest himselfe, of whom all the elect and the faithfull may reape and receive that reward of their knowledge, which our Saujour himselfe hath set downe in the Gospell, cuen life euerlasting, which God the Father grant vs, who hath promised the same vnto vs in his word, Christ Iesus giue vnto vs that hath purchased the same for vs by his bloud, and the holy Ghost bestow vpon vs, who hath confirmed the fame by this vnction: To whom, being three persons, and one immortal, inuisible and onely wife God, be all praise, honour, glorie, power, dominion and maiestie, both now, and for euer, A-

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John. 17.

men.

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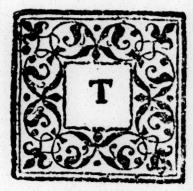


## AFESTIVALL

SERMON ON THE NAtiuitie of Christ.

1. T 1M. 3. 16.

And without controuersie, great is the misterie of godlinesse, which is God, manifested in the sless, instified in the spirit, seene of Angels, preached vnto the Gentiles, beleeved on in the world, and received vp into glorie.



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HE Apostle Paul, writing to his scholer Timothie, whether Elder or Euangelist, Doctour or Pastour, Byshop or Archbishop of Ephesus in the primitiue church;

after he had described vnto him in most lively, flourishing, and orient colours, the office both of a Byshop and Deacon, the two most necessarie functions in the Church

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Churh of God, established by Christ, with all the adjuncts, properties, qualities, duties, and complements belonging vnto them, both from the beginning of this chapter vnto the 15. verse thereof; and to what end and purpose? even that Timothy might know how to behaue himselfe in Pauls absence, in the house of God. Which house of God, because he mentioned it, he taketh occasion to define the same, euen to be the Church of God, the pillour and ground of truth. And taking his hint as it were from the last word of the definition; in the verse immediately before, which is truth; he taketh the like occasion to define the fame truth, and fo as it were descending downe from one thing vnto another; first defineth what that truth is, of this text although he call it by another name, euen Godlinesse, and then setteth downe the parts of it. But before we come either to the one or to the other, he prefixeth a Preface before. So that this text might sceme to confift of three parts: of a Preface in the first words, Wuthout controverse: of a de-Adefinition of Godlinesse or truth in the next, Great us the mysterie of Godlinesse: and final-

ly of a description, or rather an enumerati-

The parts

Preface.

A description.

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on of the parts thereof, being fix in number: Which is God manifested in the slesh, iustefied in the spirit, &c. So that if you will, you may call this text a short summe or symbole of our faith, or an halfe creed containing 6. Articles, or a small Catechisme confilting of 6. parts, or a breuiarie of christian religion comprehended in 6. principall points, or an Epitome of the Gospell comprised in 6. Aphorismes of divinitie: to conclude, it may be tearmed the tree of truth which hath 6. branches, the first and The tree lowest branch toucheth the earth, and the of truth. highest and top branche reacheth to the heauens, not vnlike to a pleasant fountain or welfpring, that deuideth it selfe into fix

they lie in order in the text.

Without controverse.

It is the common course and custome of the holy ghost, and of the holy prophets and Apostles, the penclearkes and secretaries of the spirit of God, thorow out the whole Scriptures, when soe uer they mention anie matter of waight or moment, whither it be wonder or miracle, strange in our eies and hard to be believed; or oracle and misterie, darke to be conceived, and

streames. But of these things severally as

and obscure to be understood; or an heauie iudgment and punishment to be powred vpon the wicked; or a gratious benefit and bleffing to be bestowed upon the Godly, or any other thing that doth mos neerely concerne our foules health and faluation, before they pronounce the one or denounce the other; to the comfort and consolation of the elect, and to the terror and horror of the reprobate; to prefixe a preface before the same for to rouse vp their heavie foules, to waken their fleepie hearts, to quicken their dull spirits, and to stirre vp their deafe eares, heedfully to heare, and reuerently to regard that which followeth; that they might make vse and take profit, in faithfully beleeuing, and willingly allowing and approuing that which God commendeth and commaundeth in his word. As namely that most ordinarie preface, both in the olde & new testament, Ecce, Behold, as also that so common among the Prophets , Thus faith the Lord ; likewise that so often in the Gospell of our Sautour; I fay unto you: and verily I fay un to you: and againe, verely, verely I fay unti you. And finally that which is so vsual with Paul, to keepe our selues within the com pass

ica--WC enethe nost and one, and error efixe le vp epic nd to ly to hich e and wilvhich eth in narie ment; on a-Lord: of our ay uny vnto d with compasse

on the Nativitie of Christ. passe of our Apostle, and of his Epistle; yea this first Epistle to Timothy, It is a true saying, and by all meanes worthy to be receiued, 1.15.3. 1. and 4.9. But this which is here vied, passeth all the rest, being an affirmation of the Apostle with all asseuerance, and a confirmation with all affurance: Signifying hereby, that the matter which followeth, is without all doubt, question, or controuerfie; yea as the word it selfe purporteth in the Greeke, ¿μολοyoullows, Hoc est certum, compersum, concessum, confessum ab omnibus, as being ecrtaine sure, granted and confessed of al men: and that therefore it is to be attended on diligently, received carefully, & kept faithfully. Against which if any object, that this is not onely not granted of some, but a'so veterly gainsaied, and not onely doubted of, but flatly denied of manie; as first of Atheists, who neither acknowledge Godnor Christ. Secondly of the Iewes, to whom this misteric is an offence. Thirdly of the Gentiles, to whom this Godlinesle is foolishnesse. Fourthly Turkes and Saracens, to whom this truth is a fable. Fiftly of Heretikes, to whom this doctrine is nothing els but errour and falshood. As M namely,

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namely, of the Martionites, that denie Christ to be manifested in the slesh; of the Arrians, that denie him to be iustified in the spirit; of the Saduces, that say there are no Angels nor spirits: and therefore that Christ could not be seene of Angels. As also some Infidels, who never yet heard of Christ: and likewise many worldlings, which neuer as yet beleeued on Christ. And lastly of the Apellites, Christolites, and Carpocratians, which gainfay Christ to haue been taken vp, and ascended into heauen, but onely his Godhead and Diuinitie; and if any part of his humanitie and manhood, then his foule onely, and not his body, which they affirme to be refolued into the foure Elements: and therfore not this Scripture, nor no part thereof to be without controuersie. It may be answered, that as Paul himselfe that wrote this, was the faithfull servant of God; and as Timothy to whom this was written, was likewise a faithfull Pastour of the Church; euen so that the Apostle doth auerre and auouch this in the person and behalfe of al the faithfull; the children of God, the members of Christ, the conuerts to the Gospell, the number of the elect, the professors

fellors of the truth, the beleeuing brethren, as otherwise, not regarding and neglecting the crooked and corrupt judgment of the world, and the contrarie opinion of the faithlesse, which are alients and strangers from the commonwealth of Ifraell, as being without God in Christ Iesus, who by reason of their ignorance doe dwell in darkenesse, blunder in blindnesse, and grope as it were at noone day, which neither care to learne nor can beleeue, because of their disobedience; and therefore casting them off, as it were in a reprobate sence. For according to the Philosopher, There is no reasoning with them that denie the principles of Arte; so there is no teaching of them that gainfay the Articles of our faith. But as hee also faieth concerning the humane sciences, Oportet addiscentem credere; that is, He that will learne, he must beleeue. So in the principles or fundamentall points of true religion, it is first requisite and necessarie, that a Christian man bee fully resolued, that they are true before he be instructed in them. And fo no doubt are all the good and the godly, the elect and the faithfull, thoroughly perswaded of the whole Scrip-Mij.

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ture of God, given by divine inspiration, that it is most certaine and true, and euerie part and parcell thereof; and therefore do giue their affent and confent thereunto, not onely with their heart beleeuing it, but with their mouth confessing it, with boldnesse protessing it, with zeale protesting it, and finally with their liues witnessing it, becomining not onely belecuers, but also confessors and Martyrs of the same. So that our Apostle Paul might say safely and foothly, writing vnto such in way of preface, to prepare them to attention and intention, and without all contention, and to put them in minde of that wherein they before had been instructed and informed. Without contreuersie, as being a matter aboue opinion without preiudice, and past all peraduenture, as containing nothing els in it, but demonstrations in Divinitie. And thus much of the Preface or preparatiue of the Apostle. Now of the matter or misterie it selfe in the next words.

Great is the misterie of Godlinesse.

Misterie of In these words is contained the second Godinesse part of this text, even a short summarie, sound and absolute definition of true religion, and the doctrine of the Gospel comprised

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prised in the whole new Testament, here called of the Apostle Godlinesse, as he tearmeth it, in the last words of the former verse Truth, being both one, as he likewise calleth it often by the same name, euen in this Epistle to go no further. As in the chap. following, 4. 7. Cast away prophane and olde wines fables, and exercise thy selfe unto Godlinesse. And againe in the 3. verse next after, Bodi'y exercise profiteth little, but godinesse is profitable to all things, &c. And thirdly, Chap. 6.6. Godline Je is great gaine, &c. In all which places marke a threefold notable comparison and opposition. First, betweene the vanitie of prophane fables, and the veritie of syncere Godlinesse, in respect of the matter they both containe. Secondly, betweene the profit of the one and of the other, the one little, the other great; the one to a few things, the other to all things: as also of the promise, the one of the life present, the other of the world to come, in regard of the effects that followe them both. But especially in the third place, where it is: fecondly called and accounted great, here a great misterie, there a great gaine; conferring and preferring it before all earthly gaine, M iij. 18

as being the chiefest good thing in this world, because it is without contention and with contentment. As in comparison whereof al wealth here on earth is but pouertie, all lucre losse, all aduantage dammage, and this in respect of the reward that belongeth vnto them both. Being all one indeede with that pure religion and vndefiled before God, euen the Father which Iames describeth. 1. 17. to consist in visiting the fatherlesse and widowes in their aduersitie, and to keepe a mans selfe vnspotted of the world; but with this difference, that Iames speaketh there of the practife, and Paul here of the contemplation; the one of the vse, and the other of the knowledge, he of the doctrine therein comprised, our Apostle of the life therein commended. And here tearmed Godlinesse, as it is oftentimes in the Scripture for three reasons. As first in respect of the cause from whence it comes, which is God, from whom eueric good and perfect gift proceedeth; and therefore this most heavenly grace, much more of all the reft: for otherwise of our selues, how can we attaine vnto so diuine a bleffing? being all fuch fooles as the Plalmist, 14. 1. describeth.

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beth, which fay in their hearts (howfoeuer otherwise we speak with our mouths) That there is no God. And those wicked ones, which the same Prophet mentioneth, which have not God in all our thoughts. Finally, those vngodly persons which Dauid likewise inueigheth against, which have no feare of God before our eies, except the Lord of his great goodnesse, powre his spirit, plant his feare, roote his faith, and engraft his grace in vs. For although we have three forts of preachers, 3. forts of which doe nothing els but preach & pro- preachers. claime God vnto vs . As first Nature, Nature. which is the vnwritten law of God in our hearts, euen our owne consciences, which cannot but confesse and acknowledge euen by naturall instinct onely, that there is a GOD, and that one and alone true God, of which the bleffed Apostle Saint Paul, Romans the 2.15. which was the first and generall Preacher vnto all mankinde. The second preacher is the whole world, and all the workes that are therein, The world. which first offer and proffer themselues vnto our eies, to view and see as in a looking glasse, the most mightie maker and creator of them: and secondly vnto our M iiij. hearts,

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hearts, to give vs to vnderstand and pereeiue, that there is some excellent workeman and founder of this goodly Theater, and Royall Exchange: and finally to teach and tell vs, that he that framed and fashioned all these things, was God himselfe. Of which second preaching David, Pfal. 19. 1. The heavens declare the glorie of God, and the firmament sheweth foorth his handyworke. And of which Paul, Att. 14. 17. when he faith, God left not himselfe without witnesse. And againe, Rom. 1.19. and 20. when he more fully faith, as that which may be knowne of God, To praisor to See, is manifest in his workes the inuisible things of God, that is his eternall power and Godhead, being seene and considered by the creation of the world. The third preacher is the word of God it selfe, wherein God himselfe, his goodnesse, and glorie is preached vnto vs most plainly, proclaimed lowdly, and described fully, and that so perfectly, as neither he will require, nor we defire any more knowledge as concerning him, wherein we may beholde him most cleerely, better then by the light of nature, which is as it were in the night, and darkely in comparison, and that more cui-

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dently then in the looking-glasse of his workes, which is but of steele, and therefore divine in respect, when as in this as in a myrrour of Christall, God is scene openly and face to face, and especially in the word of the Gospell, the vaile of the temple being rent, and Noyses vaile being taken away. As our Apostle, 2. Cor. 3.18. Notwithstanding, I say all which preachers and proclaimers, common criers and publike witnesses, which euidently tellifie and certifie vs of God, yet are we fo deafe and dull, that we wil not nor cannot heare, except the Lord boare our eares with the piercer of his spirit, as he did the eares of David, as he confesseth of himselfe, Pfal. 40.6.

Secondly his Truth is also called here Truth. Godlinesse, in respect of the subject matter which it containeth, which is indeede nothing els but God, and that one God in vnitie of substance, and three in trinitie of persons, and all that is to be knowne of vs concerning him, not conceased in his secret will, but reueased in his manifest word; even that which our Sauiour tearmeth, Matth. 16. 23. 7th 36 368; that is, the things which are of God, and not of men: which

which Peter understood not when he gaue ill counsell to our Sauiour, and therefore was worthily reprooued and called by the name of Satan, because he sauoured them not . And Paul, 1. Cor. 2. 14. Tà Từ TV & TV & LUG TO TO SEE, the things of the spirit of God which carnall or naturall man cannot perceaue or conceiue, because they are foolishnes vnto them; neither can they know or vnderstand them, because they are spiritually discerned: Againe which Christ nameth न्दे दं मार्गे ह्याब, euen heavenly things which are opposite and contrarie to me imper, carthly thinges in the same verse, and finally that which Peter calleth Phuate Zone ajorsev, these words of eternall life, Ioh, 6.68. which may be faid to be the science of all sciences, being the knowledge of the only true God, and of him whom he hath sent, Christ Iesus, being of it selfe life eternall, Ioh. 17. 3. Yea as Aristole tearmeth his Logicke, oppavor oppavor i zeip pixocopias; fo may it be called, even not the instrument of all instruments, but the instruction of all instructions, xeip ni nepas The oroitweias, euen the hand and holdfast of the power, and horne of our faluation.

Thirdly and lastly it is called Godline Je,

zauc fore ythe hem Bipa-God, perfoonow e spi-Christ ings, to ro rerle, huard , Ioh. ence of the hath ctermeth s; fo ment on of euen , and

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on the Nativitie of Christ. of the end or effect, because it maketh or ought to make vs to liue a godly life : for as first David saith of the Law, Pfal. 19.9. and of the judgement thereof, that they are true and righteous altogither; and then Paul, Rom. 7.12. that the law is holy, and the commandements holy, iust, and good. So Paul of all Scripture, which is giuen by divine inspiration of God; That it is profitable to teach, to improoue, to correct, to instruct in right eousnes, that the man of God may bee absolutely perfect to enerie good worke, 2. Tim. 3. 17. but especially of the Gospell, which is the grace of God, that The Gosbringeth Saluation unto all men, and teacheth Pell. vis to denie ungodisnesse and worldly lusts, and to line soberly, righteously, and godly in this present world, 2. Tit. 11. 22. which neither the golden sentences of Pythagoras, nor the Ethnicke Ethicks of Aristotle, nor the prophane Morals of Plutarch, nor the vertuous Tables of Cebes, nor the studious offices of Tullie, nor the wife politicks of Lipfins, although they shew the way of liuing well, and containe in them notable and excellent precepts of civill conversation, in all kind of good manners and behauiour, are able to effect, but onely this power-

powerfull word of Godlinesse, which can convert the foule, and make a man on the earth, to be as an Angel in heauen, before whom all religions and professions which carrie the name of pietie and Godlinesse, are confounded, and fall as Dagon did before the Arke of the Lord. For as there is but one God, which is, which was, & which is to come, 1. Apoc. 3. One lesus Christ, which is yesterday, to day, and the same also for ener, 12. Heb. 8. and one holy spirit, which is about all, thorow all, and in all, 2. Ephes. 6. In comparison of whom, all other Gods are but Idols; all other Saujours, are but Seducers; and all other spirits, are but euill spirits of illusion. Euen so is there but one word of God only, which endureth for euer; in respect whereof, all other wordes are but winde and vanitie; and but one truth of Christ, which is great and alwaies preuaileth; in regard whereof, all other verities are but fables and falshood; and but one pure and vndefiled religion, which al men are bound to confesse & professe; in comparison whereof, all other religions are but ceremonies and superstitions: and finally, but one fure and found Godlinesse, which all Christians ought onely to know and

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and practife; in regard whereof, all other shewes and zeales of Holinesse, are but impieties, impurities, and pollutions; euen this Godlinesse, which our Apostle here mentioneth, and I my selfe now commend vnto you, which is neither the abhominable Idolatrie of the Papists, nor the abfurd Vbiquitie of the Lutherans, nor the confused communitie of the Famelists, nor the Phreneticall extacic of the Brownists, nor the phantasie of the Anabaptists, but only the pure divinity of the Protestants, which embrace the synceritie of the Gospell.

Great is the Mysterie.

As we have declared what this Godli- Definition nesse is, so let vs now in order speake of the ofgodlines definition thereof, as it is here fee down by our Apostle; calling it first a Mysterie, in regard of the matter therein contained; and secondly Great, in way of comparison. First therefore of the one, and then of the other. This word Mysterie in the Originall, fignifieth an hidden secret, and not that which is hidden onely, but which is holy also of the Greeke puisoper, which is to teach deepe and divine doctrine, from whence pussis proceedeth, and orppussis, an instructer or minister of the word of God

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and Sacraments; and therefore the auncient Lattin Fathers alwaies translate this word, Sacramentum tanquam sacrum secretum; whereupon the foolish and vnlearned Papists, tooke the occasion of that their foule error, in making so manie Sacraments: for wherefoeuer they found this word Mysterium in the Scripture; or Sacramentum in the Fathers, straightway they being of a light credit, beleeved that therby was meant a Sacrament: and therefore besides our two currant sacraments which Christ himselfe instituted, they have coyned fine other which are counterfait, making them alto be in number seuen, wherin they shewe themselues guiltie of high treason against the dinine maiesty of God, in daring to be to bolde, as prefumptuoufly to counterfait his facred feales, and facrilegiously to take vpon them the person of God himselfe, in robbing Christ of his Honor, and making newe Sacraments in his Church; and to conclude, in ignorantly abusing this word, contrarie to the true fense and meaning therof. For if that were Misterium, certaine that Mysterium should alwaies fignifie a Sacrament, then should there be manie more Sacraments then they them-

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on the Nativitie of Christ. selues make, sith the same is so often vsed in the olde and new Testament, but especially in the Gospell, for then should the kingdome of God be a Sacrament, Mar. 4.11. and the calling of the Gentiles, a Sacrament, Rom. 11.20. the preaching of the word, a Sacrament, Eph. 6. 19. The iniquitie of Antichrist, a Sacrament, 2. The J. 2. 7. Faith, a Sacrament, 1. Tim. 3.9. The name of the whore of Babylon, a Sacrament, Apoc. 17.5. And finally Godlinesse in this place, a Sacrament. And many more besides these which we cannot stand to repeate, because in the Greek they are said to be mysteries, which how abfurd and foolish it is, those whom God hath induced with a wife hart of vnderstanding and knowledge, may eafily perceiue and discerne. And how iniurious they are against vs in calling vs Sacramentaries, for syncere vsing and rightly receiving the Sacrament of the Supper, according to Christs owne institution and instruction, when as they rather deserue the same name in samping out by the mint of their owne braine, more and other Sacraments then our Sauiour ordained in his Gospell; as we worthely also tearme them sacrificers, in that they seeme daily

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to offer in their Idolatrous masse a bloudy facrifice propitiatorie, both for the quicke and the dead. But the vnskilfull and superstitious Papists, make not so honourable account and holy regard of this word Mysterie, and that for want of judgement in the reading of the Scriptures and the Fathers; for vnto them may it be faid in this respect, as our Saujour in the Gospell vnto the Scribes and Pharises in the like, Te erre not knowing the Scriptures nor the power of God: as on the contrarie part, the vulgar fort doe prophanely and irreligiously abuse the same, in tearming their vile and illiberallartes, their Mechanicall sciences Manuall craftes, by the name of Mysteries, they both running into extreamities, the one in enhauncing it too high, the other in debasing it too lowe, when as indeede to keepe the golden meane, we are to deeme so high of it, as to judge it to be some heavenly and supernaturall thing: and therefore according to the phrase of the Scripture, and meaning of the holy ghost, we are to learne to call anie difficult and divine secret by this name, as our Apostle tearmeth Godlinesse in this place, signifying hereby not onely generally, that

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the whole Scripture and the word of God contained both in the olde and new Testament, is a mysteric in this sense, and therfore likened of Hierome, not only to a shallow fourd, wherein a lambe may made; but also to a deepe sea, wherein an Elephant or Tyger may swimme. Whereupon our Saujour in respect of the profunditie thereof, willeth vs lohn, 5. 39. to fearch the Scriptures; the word in the Grecke which he there yfeth, Estovare, fignifying a diligent feeking and enquiring, being a Metaphore or borrowed speech, taken from Didoppers or duckers under the water, which flock not aloft, but diue downe to the bettome, to finde and fetch any thing vp, called in Lattin Vrinatores ab vrino, which is defined of कृतान, or els from Miners, which doe not pare the ground, but digge deepely manie fadomes into the earth, for the gold, filuer, pearles, precious stones, or other mettals and minerals which there lurke & lie hid. As our Saujour calleth the Dostrine of the Gospell, the mysteries of the kingdome of heauen, Mat. 13. 11. and therefore in another place he telleth his Disciples, that he had manie other things to speake vnto them, which were as then too heavie to carrie, and

and too hard to bear away for them, which were not as yet able and stable pillours of Christs Church, but weake and young nouices in Gods house; for there is not onely in the Scripture milke fit for babes, which are vnexpert in the word of Righteoufnes, but also strong meate which belongeth to them which are of age and perfect, which through long custome have their wits exercised to discerne betweene good and euill, as the Apostle Heb. 5. 13. 14. Wherupon Peter also he saith of the Epistles of Paul a part of this Scripture, that there are manie things in them that are hard to bee understood, which many peruert euen to their owne damnation; for as in humane learning and secular arts and sciences, there are manie matters veric hard to be known and learned; as the Axiomes of the Logirians, the Principles of the Mathematitians, the Aphorismes of the Physicians, the Maximes of the Lawyers, the Problemes of the Philosophers, the Emblemes of the Poets; euen so are there in the Dinine knowledge of godlinetse, manie difficult things to be understood; the Apocrypha of the olde Testament, the Apocalips of the new Testament; and as prophane Authors make

on the Nativitie of Christ. make mention of the leaues of the Sibyls, the Oracles of Apollo, the riddles of Sphinx,

which no block-headed dunces like Dauus, but onely pregnant wits as Oedipus, can expound and declare. So are there in

the holy writers, manie darke speeches and

hard sentences, as the Prouerbs of Salomon,

and the Parables of our Sauiour, the visions of Esay, Ezechiel and Daniel, and the

Reuelations of Peter, Paul and Iohn; which

passe in obscuritie Democritus depths, He-

raclieus darknesse, Aristophanes cloudes, Platoes members, Aristotles meteors and

Metaphyficks, and Scipioes dreame; and

which no naturall man by the helpe of rea-

fon, but only the spiritual man by the gift

of wisedome can conceiue and perceaue,

as our Apostle before. So that I say not

onely generally in regarde of the whole

Scripture, is Godlinesse here called a my- Godlines.

sterie, but also particularly in respect of

these speciall mysteries, hereafter named'

and fet downe in their order; whereof the

chiefest is the first, even the greatest mysterie of all others, vpon which all the o-

ther depend, as consequences and cohe-

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them, matter of great maruel and wonder,

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credible and impossible, surpassing the reach of humane reason, and surmounting the mediocritie of mans wit, as shall bee shewed at large, when we come seuerally to discourse of them. And thus much of the former part of this definition of Godlinesse; that is, of the Genus of it, which is Mysterie. Now therefore of the other part, which is the difference in the same definition, being here called not only a mysterie, but also a great mysterie.

Great.

In this word, our Apostle amplifieth this mysterie of godlinesse in way of comparison, preferring and extolling it about and before all mysteries; for even in the chiefe points of our religion, in the principal articles of our faith, in the deepe mysteries of God, some are greater, more excellent and heavenly then other some. In which respect our Apostle calleth also the spiritual marriage, betweene Christ the bridegroome, and the Church his spouse, a great mysteric, Ephel. 5. 32. So called here great, as truth is said to be great and strongest, even by the voice of all the people, 3. Esd. 4. 14. As being greater and strongest.

on the Nativitie of Christ. ger then wine, then the king, then women: As the Sunne and the Moone are called Great tights, 1. Gen. 16. in comparison of the rest of the Plannets, and all other fixt starres being greater then any of them all. As Niniuie is called a great and excellent Citie, because it was of three daies iourney, Ionas, 3. 3. As the stone that was laide against Christs Sepulchre, a great stone, because it was the greatest that could be gotten, Mat. 27.60. This being great in three Mysterie respects: first, in regard of the cause: se- greatin 3. condly, of the matter: thirdly, of the ef-respects. feet thereof. Great therefore, because the efficient cause and Author of this mysterie is great, euen God, who is not an Idoll as the Gods of the Heathen, but great and terrible, Deut. 7. 21. euen a great Lord, feared aboue all Gods, Psal. 96.4. and of whom againe the Prophet David faith, who is so great a God as our God? Psal. 76. 14. As in respect of our Saujour Christ Ielus, the mouth, word, and wisedome of his father, the speaker, opener, and vtterer of this mysterie, who is called the great prince Michael, Daniel, 22. 1. and a great Prophet by the common opinion of the people, Luk. 7.16. the great high priest by the Apostle, Niy. Hele

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Heb. 4. 14. and the great shepheard of the Sheepe, 13. 20. And in respect of the Apostles, the preachers and publishers of this mysterie, who were the great doctors of the people, and therefore called Pillours of the Church, 2. Gal. 9. and great Apostles, 2. Cor. 11.5. Tea, and greater then he, then whom there was not a greater borne of women, euen Iohn the Baptist. For euen so great doth our Sauiour Christ make euery one of the, when he faith, He that is least in the kingdome of God, is greater then he, Luk. 7. 28. For who so great as the Creator & founder of all the world? who so great as the great Sauiour and redeemer of al mankinde? who fo great as those holy and heauenly Ambassadours of God, vnto all the people and nations of the world? Not Iupiter so great, the father of all the Heathen Gods, although the Romans call him Optimum Maximum. Nor Diana Iupiters daughter so great, although the Ephesians erie out neuer so often; Great is Diana of the Ephesians. Nor Mercurie so great, the interpreter and messenger of the Gods, although the Grecians name him Trismegistos. And according to the greatnesse of this God, so is the greatnesse of this mysterie.

sterie. Againe, it is great in respect of the matter which it containeth, and that not onely in regard of quantitie, but also of qualitie; as first great in quantitie, because it containeth all things requisite to bee knowne of God, and necessarie to be beleeued of vs, euen the whole dutie of man, confisting in two things, in fearing God, and keeping his commandements, which is the end of all, as Salomon faith; and the sum of all the olde Testament, Eccl. 12. 13. As also the summe of all the new Testament, which is comprised likewise in two commandemets, in louing God with all our harts, &c. and in louing our neighbour a our selse; vpon which two things hangeth (as our Sauiour in the Gospell) the whole law and the prophets, Mat. 22. 40. and this in respect of the whole Scripture in genera! I. Which may be called the great Pandects of Gods holy lawe, wherein all things are set down so perfectly and fully concerning our saluation, as that there is nothing wanting nor superfluous in the same, and therefore nothing to be added thereto, nor taken there from; infomuch, that it may be faid of this booke of God, so called of the Greeke, nois ifoxin is now impoxen, in way of excel-N iiij.

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excellencie and singularitie, as being the booke of all bookes, as Martialis of Linie:

Pellibus exiguis arctatur Linius inges, &c. so, Pellibus exiguis arctantur biblia magna,

Omnia que tamen hec no capit orbis habet. Not as the Poet, that his studie could not holde, but as the Euangelists, that the whole world could not containe the things that are comprised therein, Ioh. 20. 25. And last, which maketh the studie of the Scriptures, and profession of divinity to be most hard, long, and infinit of all other, although to some shallow heads, shuttle braines, and fimple wits, it feemeth to be a kinde of knowledge, that is plaine, easie, and soone learned, contrarie to the judgement and prescript of Esra: in the 1. psalme, being a Preface to all the rest of the Psalmes, that for the necessitie, vtilitie, difficultie, and profunditie thereof, wee must meditate therein day and night, not in the booke of the Pfalmes onely, but in the whole lawe of God; otherwise then a number of vaine worldlings do fondly suppose, who deem pecuishly & perucrsly, that the holy Scripture is but a toy and triffle, and the matter thereof too base, as beeing too course and grosse for the fine edge of their politicke fconces.

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sconces. Such as Galen the physitian, who reading the first booke of Moyses Genesis, dispraised the same, as wanting sound and fufficient arguments of proofe; faying scoffingly, that Moy/es the Author thereof, affirmed much, but confirmed nothing. As also Alphonsus the tenth king of Spaine, who reading in the beginning of Genesis the Historie of the Creation, found great fault with the first making of the world, and the things that are therein, and faid blasphemously, that if he had been present at the Creation, he would have ordained or ordered things in a better course. And as Cardinall Bembus faide vnto Sadolet a Byshop most irreligiously, when as hee comming vnto him, and finding him diligently studying the Scriptures, and painefully writing a comment upon the Epistle to the Romans. Lay aside this trash and trumperie; such vanitie becomes not a man of thy grauitie. And finally as Clement the fift, Pope of Rome, most wickedly and Antichristianly said, that he might decree anie thing against the Epistles of Paul and the olde testament, as being greater then Paul or any other Author of the olde Testament, in the decrees of his Parli-

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Parliament holden at Rome, called Deci sones Rome, 1. Dist. 10. cap. Si Papa. Which common prophane opinion and corrup iudgment, is the cause why so manie pregnant and proper wits diuert their minde from the studie and profession of Diuinitie and why also the multitude make so vile an account of the word, and the ministers therof, loathing that which they ought to loue; and contemning them, whom they ought to honour: As being the cause also of so manie superficial divines, leane cleargions, and speaking preachers, who thinks they have a sufficient Librarie, if they have a bible, Caluins Institutions, and Peter Martyrs Common places in English; and knowledge and learning enough, if they can Paraphrastically post ouer in haste a whole Pfalme or Chapter at once, like vnto him that with light foote runneth oues a quackmire for feare of falling in ouer head and earcs, and can speake extempory, and that many houres togither, neither tying themselues to text nor time. But if we will beleeue Austin, we shall finde divinitie to be a more deepe studie, and the Scriptures themselues to be more hard and profound, Tanta est enim Christianarum profunDecirrupt pregindes nitie, o vile isters ht to they also learninke hauc Peter and they ste a e vnouer ouer ory, rtyfwe liuil the and

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on the Nativitie of Christ. profunditas literarum, as he saith in his Epistle to Volusian; vi in eis quotidie prosicerem, sieas solas ab ineunte pueritia, usq ad decrepitam senectutem, maximo ocio, summo studio, optimo ingenio conarer addiscere, &c. That is, that such and so great is the depth and profunditie of Christian knowledge in the holy scriptures, as that a man might daily profit therein, and encrease his knowledge more and more; yea if he should doe nothing els but studie them euen from his childhood to his olde age, having the greatest leasure, vsing the most diligence, endued with the sharpest wit, and holpen with the best memorie: giuing this reason thereof in the words following; Tam multa, tamg, multiplicibus mysteriorum umbraculis opaca, intelligenda proficientibus restant. So manie and manifold mysteries remaine behind, to be understood of them that have alreadie profited therein, & that not only in the words, but also in the matter of the Scriptures; such depth of wisedome lieth hid therein, vt annosissimis, acutissimis, flagrantissimis, that even to the most auncient, most wittie, and most studious for their infinite defire of learning, may be faid that which the same Scripture hath in another place, when a man hath made an end,

end, then doth he begin againe: fignifying hereby, that he that is the greatest Rabbi and profoundest Doctour in the Vniuersities, is but a scholer, and that of the lowest forme in the schoole of Christ. And that therefore cuerie wise Christian, be he neuer so skilfull in the Scriptures, although he be so cunning with the Scribes & Pharifes, as that he can tell how often cuerio word and enerie letter is contained in the Bible, may with fage Solon, although an Heathen, fay trucky measure of aut mona sidas. would ; that is, that he shall never cease to learne, untill be leave to line, and this not onely in respect of the whole Scripture in generall is this mysteric of Godlinesse, for the subject matter that it containeth, great in quantitie as I have already declared; but also in regard of this special graund mysterie of the manifestation of God in the flesh, and of euerie one of those particular branches, which depend and follow vpon the fame. The which when I feuerally confider I must needes crie out and fay with the Post,

Ingenium fateor transcendst copia rerum, Materia vires exuperante meas.

For as concerning the first; it is so great a mysterie,

mysterie, that it not only passeth the reach The greatof mans reason, but farre surpasseth the nesse of the capacitie & conceit of Angels themselues, mysterie. to comprehend the depth, length, breadth, and height thereof, containing many miracles, and comprising many mysteries in it; and vpon which dependeth the whole fumme of our faluation, and the compleat worke of our redemption; and after the which in confequence and coherence, followeth all the rest of the Articles of our faith, all the promises of the Lord, all the mercies of God the Father, all the merits of Christ Icius his sonne, all the fruits and effects of the holy Ghost; and finally, all he bleffings and benefites which are bestowed upon the Church, as shall be declared more at large hereafter in the due place.

The second, his instifying in the spirit; it containeth in it the mysterie of the Hypostaticall vnion, as in one person to be two natures, the Humanitie and Divinitie of our Sauiour, to be both God and man, whereby he is become our only mediator; which darke mysterie none can vnderstand, but by the gift of wisedome, nor perceive but with the eies of faith. The third,

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third, seene of Angels, a mysterie no less then the former, that flesh should be be holden of spirits, man to be admired o angels, principalities to testify of a wretch and powers to beare witnesse of a worme and no man. The fourth, he preached vnto the Gentiles as incredible a thing, as i a great Monarch of the world, should send his chiefe nobles with honourable ambasfage to bruit beaftes, offering and proffering holy things to dogges, and precious pearles to swine. The fift, beleeved in the world like the other, as impossible a matter for dumbe and deafe blocks, stocks and stones: first to heare, and then to beleeue, and to become the children of Abraham And finally the fixe, received up into glorie, the last miraculous mysterie, but not the least misticall iniracle: for ignominie to become glorious, flesh to be madespirit, and earth to be taken vp into heauen. All which, when a man confidereth, hee must needs say, Great art thou O Lord, and great are thy workes, in wonderfull wisedome bast then made themall. But not onely is this my terie great in matter in respect of quantitie, as Lone is said to bee the greatest comandement, Mat. 22. but also for qualeffe e beed of etch, rine, d vn-, as if fend nbafroffecious n the matsand ceuc, cham. g!0not ninic cspiaucn. , hee d, and dome

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litie, as charitie is said to be the greatest vertue. For first for whole godlines which containeth in it, the great promises and punishments, the great mercies and judgements of the Great Lord, which he describeth out vnto vs; the great Citie of the great King, the great doome of the great day, the great signes of the great Sauiour, μέγαλεια το 3.8, Magnalia Dei, the great things of the great God, fuch as the eie of ma hath neuer feene, the care of man neuer heard, the heart of man could neuer conceiue, fuch as faith only apprehendeth, hope only taketh holde of, the spirit onely perceiueth, and grace onely receiveth, foretold of the Prophets, fulfilled of our Sauiour, promised in his word, performed in the life to come, here in desire, there in deede, of which now the elect haue but onely a tacke and tast, but hereafter shall have a ful fruition and plenarie possession: great in icy, great in pleasure, great in comfort, great in countenance; finally, great eueric way, and in eueric respect. And secondly, for this speciall mysterie and coherents thereof, what thing greater then the Incarnation of Christ, then the manifestation of God, in the flesh? and what greater then the

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the justification of Christs divinitie, and his declaration to be God? what greater then the testimonie of elect Angels? what greater matter then the publishing of the Gospell, the conversion of the Gentiles, and the afcention of our Saujour? Farre greater then any mysteries that were before time, mentioned in the olde Testament, then the creation of the wide world, then the inundation of the earth, then, the deliuerance of the Miraelites out of Egypt, then the promulgation of the Lawe, and the returne of the lewes out of the captiuitie of Babylon; which are all not withstanding great miracles, and most meruailous in our sies. And as this misterie is great, first in respect of the cause, and secondly in serrect of the matter, both for quantitie and qualitie, not onely generally, but also particularly, as we have shewed at large: So thirdly is it colled great, in respect of the effect thereof, for that it maketh them great which understand and beleeue this mysterie, which make vse and take profit by it. As fust generally Godlinesse, this mysterie made Royses verie great in the land of Egypt, in the Eght of Pharaos seruants, and in the fight of the people,

on the Nativitie of Christ. people, Exod. 11.3. This made Danid haue a name like the name of the great men, that are in the earth, 1. Chron. 17.8. This also made Daniel of great reputation with the people, Dan. 13.64. Euch as Alexander Pompey and Constantine the great, so called for their great Artes & atchieuements, but particularly this great mystery of the Gospel, this manifestation of God in the flesh: for so saith our Sauiour, whosoeuer shall obserue and teach anie of the commandements of the Gospell, the same shall be called great in the kingdome of heauen, Mat. 5. 19. And especially the precept of humilitie, and therein to follow the president of our Sauiour, and be as a little child, the same shall be the greatest in the kingdome of heauen. 18.4. This made Iohn the Baptist great, as the Angell foretolde, that he should be great in the fight of the Lord, Luk. 1. 15. and not onely great, but the greatest Prophet that was borne of women. And yet such and so great is the effect of this misterie, that it maketh him that is the least in the kingdome of heauen, to bee greater then he, 7.28. This made Marie great, as she confesseth her selfe saying, he that is mighty hath magnified me;

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me; and therefore her foule magnified Lord, as it is in her Magnificat, Luk. 2 this mysterie then of Godlinesse consi red either generally or particularly? Gr that we may adde an edge to that wh hath been spoken, great, in respect of soueraigne Author thereof, which is G great, in regard of the subject matter th of, the word and will of God; finally gr in respect of the soule sauing effect the to be great in the kingdome of heau Then if thou wouldest be brought to G if thou care for thine owne faluation thou defire euerlasting blisse; renownce other false religions, forsake all other v professions, make account of no other fe mysterie: there is but one way with wandring, and that is Christ; but one ritie without errour, and that is the G pell; but one life without death, and t is in heauen. This great mysterie in t text is that life, this truth is that veritie, this Godlinesse is that way, Hac via sine uio, hac veritas sine dubio, hac vita sine ta as faith a learned Father. To this myste let all new inuentions, vnwritten verit and humane doctrines giue place; the ( bala of the Iews, the Alcaron of the Tur ied the 2. Is onside-Great which of the is God, er therly great therof, neauen. to God, tion, vnce all her vain ner fond withou one vehe Gol and that in this itie, and a sine de. ne tadio, mysterie verities the Cae Turke,

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the obscurities of the Gnosticks, the profundities of the Valentinians, the illuminations of the Catharists, and the traditions of the Catholiks; all which must needs vanish away as the mistie cloudes before the sunne, and be scattered as the dust before the winde, and finally be confumed as the rods of the charmers of Egypt by Aarons Rodde: euen as all the Oracles of the Heathen ceased at the comining of Christ, and all the religions were put to silence by the preaching of the Gospell, and the cuill spirits of Sathan which possessed men, were throwne out by the power of the spirit of the holy Ghost - To this religion therefore only ought all the faithfull christians to give their assent and confent, which no Tyrant could euer extinguish, were he neuer so mightie or malitious, nor hereticke confute, were he neuer so learned or subtile, nor anic enemy conuince, were he neuer so powerfull or politicke: which may be for a time yelouded or ecclipsed, but shall neuer wholy loose her light, and pressed and depressed for a while, but shall neuer finally be oppressed; and lastly may be affailed and affaulted, but neuer vtterly vanquished. To conclude

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clude therefore, leaue all other Doctrin and cleaue onely to this mysterie, for sa all other professions and betake thy se onely to this Godlines, cast away all oth falshoods and holde fast this truth; and neither the buffetings of Satan, the bait of the slesh, the pleasures of sinne, nor to golden apples of the world cause thee let go thy holde, but holde it fast for euceuen to the end.

God manifested in the flesh.

Thus much of this great mysterie truth or godlinesse, as it is here general defined of the Apostle; now of the part cular parcels and branches thereof in the due order. But first of the maine branch out of which the rest doe grow and flow contained in these words. Man hauir lost his first perfection, forfaken his fo mer puritie, and made himselfe subiect corruption; in the beginning breaking Gods commandements, euer after tran greffing the lawe of the Lord, and neu ceasing to sinne, inthought, word & deed not onely our first parents, the Authors our iniquities, causers of our infirmitie and originall rootes of our pollution; bu also all the children of men in their gene ration Strines Forfake y felfe I other and let baites for the thee to or euer,

erie of nerally partin their anche, flow, nauing is foriect to eaking tranfneuet deed, orsof nitics, n; but gene-

tions.

on the Nativitie of Christ. rations, in all times and ages of the world, as being the spawne of those rebels, the corrupt fruites of such rotten trees, the bitter water of vnpure fountaines, reductiv noganor nanguia, foules of the same feather, birdes of the same brood, sinners of the same stampe, sinning sonnes of sinfull parents, according to that prouerbe of the Prophet; The fathers have eaten sower grapes, and their childrens teeth are set on edge. For as the Apostle Paul saith out of the Pfalmist, There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God, they have all gone out of the way, they have been made altogither unprofitable, there is none that doth good, no not one, coc. Rom. 3. And as the Prophet Esay, From the sole of the foote vnto the crowne of the head, there is nothing whole therein, but wounds, swellings, and soars full of corruption, 1.6. And finally as the Lord God himselfe, All the imaginations of the thoughts of mans heart are onely euill continually, Gen. 6.5. And therefore man to deserue nothing els but condemnation, curse and death: as first condemnation, for so the Apoille, By the offence of one, the fault came on all men unto codemnation, Rom. O iij. 5.18.

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5. 18. Secondly curse, for as saith the same Apostle out of Deut. 27.26. Cursed is euerie man that continueth not in all things which are written in the booke of the Lame, to doe them, Gal. 3. 10. Thirdly death, for according to the commination of the law, whosoeuer shall not performe cuerie iote and tittle of the lawe, shall die the death: and the conclusion of our Apostle, The wages of sinne is death, Rom. 6. And the last with condemnation, curse and death, not temporall or for a time, but perpetuall and for euer, because man himselse was neuer able to beare and abide as the Lord himselfe knew, who feeth all his frailties and infirmities; and yet it being necessarie that man having finned, man should suffer; for that the sentence of condemnation should not be reuersed, nor curse of the lawe reuoked, nor the doome of death redeemed, but that one must needes die for the people, and one for all, and not that man alone, as being sufficient, because all men had trans gressed; nor a beast being too base to satisfie, for so great and so manie trespasses; nor an Angell, as being too weake for fuch a punishment and passion. It pleased God the Father of his gratious goodnesse,

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to send downe his onely begotten sonne out of his owne bosome, and it liked also Christ himselfe the sonne of God:yea God of God, light of light, verie God of verie God, of his owne intire loue, to vouchsafe to discend downe from the highest heauen vpon the earth, and to be incarnate, incorporate, and compassed about with our claiey mould, to take vpon him our vile and seruile nature, and to be manifested vnto the world in our weake, fraile and wretched flesh, and to be borne of a filly, simple and finfull woman, to performe for man all obedience, and to reforme his disobedience, to ransome sinne, and redeeme his transgression, by his body to fane our foules, and by his owne death to purchase our liues, by his owne crucifying to take away our curse, by his owne condemnation to obtaine a common saluation, and by his owne facrifice to make a generall satisfaction for all other vnto God his father, O magna gratia, magna dignatio. Ind this is that great & wonderfull mystery which is so notably set out by the Euangelists in the Gospell, which when we consider, our spirite must needes be rauished, our senses benummed, our O iiij. Wits

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Witts captinated, and all our outwa and inward parts and powers to be aftor shed, that the word should be come flea Iohn. 1.14. and to be made of the seede of D uid, according to the fleash, Rom. 1.3. and l ing in the fourme of God, and thinking it robberie to be equall with God, should me himselfe of no reputation, and take upon h the fourme of a servant, and be made like t to men, and be formed in shape of a man, Pl 2.6.7. which is such a misterie, that I m vse Austin, words in an other matter. Y fitly applied to this purpose, Vt altitud ipsa rerum superbos terreat, profunditate a tos teneat, veritate magnos pascat, vtilit paruulos mutriat: in his 5. lib Genesi ad Li Chapit 3. that with the depth thereof terrifieth the arrogant, which thinke they conceine all thinges, with the hardnesse the of, it will make men attentine and studio which otherwise would be idle and neglige and with the truth thereof, will exercise most perfit and able, which thinke all matt easie and plaine, and lastly with the proj and fruitfulnesse thereof, will nourish simplier sorte, which like younge sucklin can hardly brooke anie stronge meates, a not onely such a misteric but such a great mister itward astonifleash of Da. and beg it noe d make on him like vnn, Phil. t I may er. Yet titudine ate atte vtilitate ed Lite: ereof, st hey can e theredudious, gligent; rcisethe matters prijite resh the cklinges es, and greate

nisterie,

on the Nativitie of Christ. misterie, as what could be greater, saith the same Father, that a virgin should coceaue a sonne without the seede of man. What greater, then that God should be borne of a woman? and what finally greater then this, that she that confesseth herselfe a lowly handmaid, should become the mother of her owne maker? Where vpon Austin faieth vpon the Magnificat, Misterium incarnationis verbi super omnia constat esse int fabile. Wherein are not only manie, but also greate miracles, as that a virgin should become a mother, God a man, and the Cre atour a Creature, that truth should come Greate out from the Earth, that Righteousnesse miracles. should looke downe from Heauen, that maiestie shuld take vpon it Humilitie, that he that is the Auncient of daies; and was for euer before all daies, and created euery day, should be borne in a daie to deliuer vs from the cuill of eueric day, that he by his birth, should bestow vpon his mother the gifte of fruitfulnes, & yet not take away from her the vertue of virginitie, that he that in the beginning of the world made the first Ada, according to his own Image and fimilitude, should make himselfe afterwards in the ending of the world according

according to our similitude and likene descending downe vnto vs by that wh he tooke of ours, & deliuering vs by th which remained in himselfe, conceiued the holy Ghost, not of the substance, by the power thereof, not by generation but by benediction, Finally not by pro gation, but by fanctification, and his M ther conceauing him, not by man, but God; not by feede, but by the spirit, i by humaine meanes, but by the ouer f dowing of the most highest. So that he was borne without Carnall copulation so was he brought forth with out mor corruption. And as he was first borne his Father before al worldes without a ther, and did create the world; fo fecon was he borne of his mother in the wo without a father, that he might confect by his deuine Maiestie inuisible, by his h maine birth visible in them, both wond full, of the one as impossible to be exp sted the Prophet saith, And who shall clare his generation? Esaie. 53. Of the other as necessarie to be knowne and credible be beleeued, The Euangelist; And the bi of Christ Iesus was after this maner, Ma 1. Before he was borne abiding in the b

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enesse, which that, aed by ce, but ration, propais Mobut by rit, not uer Mathat as ulation, mortal orne of ut a mo econdly world nsecrate his huvondere expreshall de. er, Math 1 the bo

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on the Nativitie of Christ. some of his father, and yet filling the wombe of his mother, in the time of his birth the euerlasting Father in heauen, and yet a Young infant vpon the Earth after birth, a light shining in the world, as Iohn, and yet dwelling in the light that cannot be attained unto, as Paule; of which his birth and of the manner and ende thereof Austin bath thele sweete words. Ut Sponfus proce. sit de thalamo suo, vt gigas exultanit ad currendam viam, speciosus vt (ponsus, fortis vt gigas, amabilis et terribilis, serenus & seue rus, pulcher bonis, asper malis, that is, he went forth as a bridegrome, &c. Which manner of his bringing forth, was farre more strag then any other birthes of mankind that foure creawere before, then that first of Adam, who tions of was only formed of the flime of the Earth man. without man or woman, then the fecond, Eue, who was made of a ribbe of man only without any woman, and then the third of all men in generall both by man and woman, according to the ordinarie and he other common course of nature. This foure beedible to ling by woman alone without man, a new the birth thing, a strang matter, a wonderfull miracle, neuer the like seene nor hard of before. Yeasuch a marueile, as that the reporte

of it made an infant to skippe in his m thers wombe for Ioye, the Heauens speake by a starre to declare the wond of it, the wife men from the East to con from farre to see and be eyewitnesses it, the Angels to finge in the Confort, ar to shew fourth their gladnesse after it w made knowne vnto them, The sheaphar of Bethlem to runne in hast tobehould after it was declared vnto them, the auno ent father Simeon, to desire to die and d parte in peace after he had feene his falu tion. Finally, this made the ould Proph tesse Anna, when as by the motion of the spirit this thing was reueled vnto her, leaue her prayer to God, and to fal to pra fing the Lord Christ, and from fasting, t come not only to confesse him her self but also to commend him vnto other. An fuch a misterie, as none was thought wo thic to be messenger of the same, not a ho ly preist nor a deuine Prophet, nor a great Patriarch, but an holy Angell and Archan gel euen Gabriell that standeth in the pro sence of God. Whose countenance being terrible, his garments glorious, and hi coming sodaine, in visiting the virgin Ma rie, he troubled her, and yet his voice bein pleafant s moens to onder come scs of rt, and it was hards ıld it, auncid desaluaopheof the er, to praiig, to felfe, er. And t wortahogreate rchanic prebeing nd his in Ma-

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pleasant, his words sweete, and his tydings gladsome, in saluting her comforted her; telling her that as she was the beloued virgin of God, and handmaide of God, fo The should be the blessed mother of God, and spouse of God. And such a miracle, as whereby the word did not perish being turned into fleash, but fleash least it should perish cleaning to the word; that as man is both foule and bodie, fo Christ might be both God, and man; not by confusion of nature, but by vnitie of person, and this conceaued and perceaued not with the Eies of the fleash, but with the faith of the harte, the only begotten and the first begotten of his Father, and the first begotten of his bretheren lying in a manger, & filling the whole world, wrapped in swadling clothes, and thundering in the Cloudes; sucking on earth the pappes of his mother, and yet fitting in Heauen at the right hand of God his Father; and is finally such a greate mysterie as that it compriseth the principall Pillour of our faith, the most certaine groud of truth, the strongest foudation of the Church: wherein we are to consider first, the vnspeakeable loue of God the father towards vs, who

who would not spare his owne and on fonne, but freely gaue him to faue vs. An our Sauiour in the gospell, Godso lone the world, that he gaue his only begotte fonne, &c. Secondly his owne incompara ble loue in shewing himselfe so kinde an courteous vnto mankind as to suffer hin selfe to be cast in his mould, to be clothe with his fleash, & to be compassed abou his infirmities which he himfelfe comme deth, Iohn. 15. 13. Saying to his disciple oreater love then this hath no man, &c. Bot which their loues our Apostle Paule set teth out most liuclie, Rom. 5. 3. when h faith, God setteth out his lone towards vs, se ing the while we were yet sinners Christ die for vs. And thirdly our Saujour Christs lov ly humilitie herein likewise appeareth a Paule also declareth the same, as that he be ing in forme of God, and thinking it no rob berie to be equall with God, made himselfe no reputation, &c. Phil. 2. 6.7. Here the first we are to know for our instruction the two natures of Christ, secondlie the de stinction of both his natures, as first hi diuinitie, in that the Apostle calleth him God, and then his humanitie in affirming him to be manifested in the sleash, Thirdly

a natures of Christ.

Three difunctions. on the Nativitie of Christ.

the Hipostaticail vnion and communitie of of properties in one & the same personne of our Sauiour, three deepe misteries contained, and couched in three words in quibus saieth Beza verie briefly dua ponuntur, distinguntur, uniuntur natura Christi whereby three forts of Heresies are confuted. First the Arrivans that denie the divinitie of our Sauiour Christ secodly the Marcianits who gaine fay Christ to haue a humaine and fleashlie bodie, but only an heauenly spiritual bodie, thirdly the Nestorians, who affirme Christ to haue two persons, one of his Humanitie, the other of his divinitie, and that his manhoode was deified and changed into his godhead. Secondly we are to learne for our edification, that we may make vse and take proffit in our life and conversation by this misterie, even three thinges Austin comprehendeth them together in one sweete sentence, Ser . 22. 3 things to De tempore in these words, omnis Natini- be lerned tatis schola est humanitatis officina patientia by this mimassa, virtutis agonia. First humilitie in following him in the like lowlinesse, in making our selues equall with them of the lower fort, as Paule exacteth, secondly Patience, whereof he shewes himfelfe a presidente,

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dent, that we should follow his steppes constantly bearing and abiding all kind aduersitie and of affliction, as Peter a monisheth. And finally vertue, and espe ally loue, that we should loue one anoth as Christ leath loued vs, as our fauiour him selfe comadeth. Thus much of these word as having a general vew of them, but no let vs fift the same more narrowly and pe ticularly confider them not in waie of an ple discourse, but in manner of a short si uey as first to declare what manifestation this was, and secondly the forme thereo For Paule here faith, not only that God w. manifested, but also sheweth how: in the sleas we read in Prophaine Histories, that th Gods of the Heathen, as first Inpiter th greate Father of these Gods, that he di metamorphose himselse into divers shape and formes of fundrie Creatures. As into Bullwhen he laye with Europa, into a swa nne, when he begat of Leda, Castor & Pol lux; and into Amphritrio, a man when he begatt of Alemena Hercules, of which the Poet.

Nã Deus humana lustrãs sub imagine terra

And likewise the other Gods, that they tooke vpon them the like semblance to the

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fame ends and purposes as Apollo, when he changed himselfe into a crowe, Bacchus into a goate, Diana into a catte, Iuno into a Cowe, Venus into a sisthe, and Mercurie into the bird Ibis As Ouid conteineth the

altogether Metamorph. s.

Delius in Corno proles Semeleia capra. Fele soror Phebi ninea Saturnia vacca Pisce venus latuit Cyllenius Ibidis alis.

But these are but Poets faininges, beng the Painters out of falle fables, as shadowes of some other truth, as that these mortall creatures supposed Gods and Idolles of the Gentles, were in a manner conuerted into such brute beasts, by their uncleane actions. Againe, we finde in the holy scriptures, that Satan transformed him Selfe into an Angell of light, 2. Cor. 11.13. & that the true Angels of God, haue oftentimes take vnto them the shapes & forms ofmen, in which they have appeared, when they have beene sente from Heaven downe into the earth, and whereby they haue not only spoken vnto men, but also eaten and druncken with men. Yea we shall reade in the ould Testament and new in manie places, that the Lord God, himselfe appeareth vnto his saints and seruants

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in divers femblances and fashions, but pecially in the forme of fire. As when appeared unto Moises in the flame of a fi bush Exo. 3. Vnto the Children of Isra when he led them throughe the wildern in a Pillour of fire, Exod. 13. and vnto disciples and Apostles, when the H Ghost descended in the shape of fire c uen tounges, whervpon Austin vseth th words, Hoc enim elementum est magn sacramentum De Symb. ad Catech lib. 3. 9. As also the Lord some times to h shewed himselfe in other formes, as C the Father in the shape of a man, when came to Abraham, sitting at the Oake Mamre Gen. 18. And God the H ghost in the forme of a Done, when he peared to Iohn Baptist after Christs b tisine, Math. 3. But none of these bef mentioned did keepe those shapes and blances which they tooke or seemed take vpon them, but for sooke them im diately, after they had perfourmed w they would by that meanes. But our uiour Christ Iesus, whe he was thus ma fested in our flesh, he tooke it not vpo h for a time, but perpetually, euen to be of eternall mediatour both God and m

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, but efwhen he of a firie Israell, lderne [e into the ne Holy re cloth these magnum ib.z.cap to hau as God when he Dake of ne Holy n he ap-As bap. before and semed to 1 imme d what our Sas manipố him

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world without end, and to continewe a preist for euer, after the order of Melchesidecke. And here we are to note, how properly the Apostle writeth, when he here setteth downe, that God, was manifested in the fleash, and not the Godhead, speaking as the logitians fay in the contract but not in the Abstract, being true in the one, as appeareth, but not in the other, as in the Contract because it containeth in it the whole person of Christ, consisting of both natures, but not in the Abstract, for that it confidereth the seuerall nature of his divinitie only, which in noe wife can be manifested in the fleash, nor be confounded with his humanitie, vnlesse we will runne into Eutiches errour, and thinke that his manhood was not taken only but also absorpt and consupt of his Godhead, which is a foule Herefie: so that it appeareth euidently, what maner, of manifestation this was.

Now therefore only in a word or two, lette vs speake of the forme it selfe, into which god is here said to be manifested, & so to passe on to the nexte branche of this misterie; because we have dwelt verie log in this alreadie which forme is here said to

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be in the fleash that is in humaine nat As that which was immortall, inuifible comprehensible and infinite, should vnto it a kind of nature, which was mo uisible, comprehensible, and finite which might be seene, touched, and ha led, and like vnto vs in all respects, sinn ly excepted; not by converting the C head in to manhood, but by conioy the humaine nature to the diuine, vni them both in one person of Christ our diatour, euen as Tohn, 1.1. witnesseth which we have hard, that which we have which we have looked upon, of our hands handled of the word of life, neither took any other fourme either of any Crea vpon the earth, or of any power in he noe not of any Angell, but of the feed Abraham onely, Heb. 2.16. And why? cause as the Apostle in the same cha rendreth the Reason, for as much as children were partakers of slesh & blo he also himselse tooke likewise p with them Vers. 14 Here then flesh is taken for the naturall vitiousnesse of in corruption, as it is often times taken in scriptures, especially in the Epistle to Romanes for the vnregenerate parte of contr on the Nativitie of Christ.

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contrarie vnto the spirit, for then should our Sauiour Christ be subject vnto sinne, as we are, which were blasphemic to affirme, but for the whole natural and true essence and substance of a mortal man, both of reasonable soule and of humaine sleash subsisting, and not of body only, least we fall into the Erronious opinion of the Appollinarists. And thus much of this maine branche of this greate misterie: now of the nexte.

Iustified in the spirite

As this is an annexió vnto the words, going before, so is it an amplification of the former mitterie, as if the Apostle Paule had faid, although. Christ the sonne of God and God himselfe was manifested in the fleash, as he hath set downe more at large Phil. 2. Yet did the most glorious shine and figne of divine power and Godhead manifestly appeare and shew fourth it selfe which here is called spirit: as the same is expressed more plaintly. First by our Apostle Romans. 1.4. when he saieth that he was declared mightily to be the son of god, touching the spirit of sanctification by the resurrection from the deade, as being one notable and notorious action of his supernatu-

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rall,

e nature. uisible, inould take as mortal finite, yea ind hands, finne on he God. nioyning , vniting dour meffeth that baue feen ands have tooke he Creature in heaue feede of vhy? bechapter h as the bloud, parte his not of mans n in the e to the

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rall, vertue . Secondly by Peter. 1.3.18.k an other semblable acte, euen the worth worke of his passion, As that he was put death according to the fleash, but was quickn in the Spirit. And thirdly Iohn. 1. 14. that t word became fleash and dwelt amongest vs a we same the glorie thereof, as the glorie of t only begotten sonne of the father full of gra and truth. So that to iustifie in this pla is not to make or pronounce one Right ous or iust, which is not so indeede as the word is taken. Luke. 16.15. in those wor of our Sauiour vnto the Pharisies, Ye a they which Instific your selues before men, b God knoweth your harts, &c. And Luke. I 14. in that conclusion of the parable as difinitiue sentence of our saujour betwe the Pharisie and the publican, whe he sai that, the one departed boy rather Iustified t the other. And finally as it is taken so oft in the Epistle to the Romans, where our postle handleth that cheife pointe of o Religion euen our Iustification, but espe ally, Chap. 3.28. In those words. Therfo we coclude, that a man is iustified by fait without the workes of the lawe. But th word here signisseth to approue, shew forth, or declare a man to be such an on

3.18.by worthy s put to quickned that the It us and ie of the of grace is place Righteeasthis words Te are nen,but ike.18. le and tween e faith sed the often ur Aof our especi erfore faith, t this newe one,

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on the Nativitie of Christ. by certaine fignes and fure tokens, by infallible Arguments and euident demonstrations, such as cannot be refelled or refuted As Pfal. 51. in those words of the Prophet Danid, Against thee alone O Lord have I sinned, and done this enill in thy sight, that thou mightest be instified in thy sayinges, and cleare when thou art indged. And Math. 11. 14. where our Sauiour faith. And wisedome is Iustified of her children meaning himselfe. So likwise is it taken Luke. 7.20. where the Euangelist declareth that the Publicans iustifted God: for those things that are exa-Ally perfect and exquisitly absolute without any want or default, and therefore allowed and liked of all, are faied by a common Phrase of Scripture to beiustified. Whereby Paule setteth out viito vs the might and maiestie of our Sauiour, not in outward habit and appearance, or in externall pompe or power, but in inward spirit and deuine vertue, in mightie miracles, wonderful workes, heauely doctrine, most glorious, greate, and other incomprehenfible effects, by which word and Phrase the Apostle endeauoreth to take away all kinde of weake diffidece or distrust, which might any way be conceaued in our harts P iiij.

by taking offence at the lowe and base estate of Christs our fauiours mahood, which feemed to be fo, vile, abiect, and contemptible, as some supposed him to be only a base and filly man. As likewise by spirit in this place, is not onely meante that mortified and regenerate partes of man which is contrarte to the fleash, as it is vsually taken in the scriptures, and especially in the Epistle to the Romans, but for what foeuer was and is in Christ extraordinarie & supernaturall aboue comon manhood and mortalitie. As if the Apostle Paule had faid, although he was cloathed with our fleash, combred with our frailties, & copassed with our infirmities, yet none o these, did weake the power of his truth, the flower of the glorie of his divinitie or once derogate from the honour of his maiestic As that although he was verie mã, yet no withstanding he was true God, & although he tooke upon him the fourme of a servant, ye he thought it no robbcrie to be equall with his father, Phil. 2.7. for in him remaineth all the fulnesse of the Godhead bodily. Col. 2.9. And hewas the brightnesse of the glorie, and ingranen fourme of the substance of Godhis father Heb.1,3. As it may appeare throughout tho on the Nativitie of Christ.

the whole historie of the Gospell, whereby he is described vnto vs to be mighty indeede and in word : for fo first he approued himselfe to be God, in his birth, in that he was borne after the common order and maner of men, his mother being ouershadowed by the power of the most highest, and himselfe coceaued by the holy ghost. Secondly at his inauguration & confecra-Stion after his baptisme, when as by the juely voice and diuine oracle from heauen ne was pronounced and proclamed to be he Sonne and heire apparent of God his ather. Thirdly in his temptation, when she vanquished Sathan in a Monomachie or fingle combate, and made him voide & auant from him: Fourthly in curing alkind of sicknesses and diseases, by taking a way both the cause & the effect. Fiftly in know ing both the thoughts and harts of men, as appeareth oftetimes in the Gospel. Sixty in stilling the winde & calming the sea, and in working other strange signes and wonders. Seauenthly in his Passion, when as the weakenes of his fleash was succoured and fustained by the thrength of his Godhead. Eightly in his Resurcction, in hat he was able to laye downe his life, and

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to take it to him againe. Ninthly in ding vp into Heauen, for as our Sauio the Gospell Iohn. 3. No man hath asc up into heaven, but he that descended a from Heauen euen the sonne of man, wh so is in Heauen. And tenthly, in sen downe the Holy Ghost his blessed sp which proceeded as well from himfe from God his father; Infomuch that w not but confesse and say with Nicoa the Pharifie that none can doe fuch th as these except he came from God o cept he were God himselfe; without stion, therefore to be instified in this is as Athanasius in his booke De surre ne carnis explaineth it . Iustitiam habe humano more sed divina puritate that be iust and Righteous in himselfe, an himselfe, not according to humaine q tie, but by a diuine spirit: for so signi this Hebrue Phrase, in this place, as respect of vs being allone with that w our Apostle hath. 1. Col. 1.30. that he come our righteousnesse, redemption san cation, and saluation, being the whole an scope, and hope of their faith which by same spirit, doe beleeue & putte their in him, not resting or relying vpo any o on the Nativitie of Christ.

in ascemeane or merrit what so euer. And of this uiour in ustifiyng had not only our Sauiour Christ ascended the testimonie of his owne spirit euen the d downe Holy Ghost, which was a witnesse vnto which al John the Baptist, whe he descended downe fending pon him invisibly in the forme of a douc. d spirite, Math 3.16. Which heavenly vision was a mselfe as divine oracle and lively voice of God himat we can elfe, which the Lord caused to appeare icodemin nto him, that when he knewe not our Sach thing iour it might be as an infallible token to od or ex iscerne him from all other, as he himselfe out que onfesseth. Iohn 1.33.34. And I knowe his place im not but that he sente me to baptize with surrection pater, he said vato me upon whome thou habere ni balt see the spirit come downe and tarrie still that is to one him, that is he that baptizeth, with the hoe, and a f Ghost. And I sawe and bare record, that fignified his is the sonne of God. But also the spirit of signified he Saints and servants of God which giveth ce, andir estimony unto themselves and their owne hat which pules that our Saujour is their Lord and God bat he ist or so saith Paule in the person of all the electe on sancti and faithfull. 1. Cor. 8.5.6. Though their bethat are called Gods, whether in Heaue nich by the or in Earth as there be many Gods and ma their true by Lords, yet vnto vs there is but one God which is the Father of whom are althings, ole and sol and

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and we in him, and one Lord Iefus C by whom are althinges, and we by his againe, 1. Col. 12. 3. No man can fay the Sus is the Lord but by the Holy Ghest. B drawe to an Ende for this point, ar make our vie of this matter, we are h taught that we should laboure to just our selues both before God, and man externally by carnall and earthly thir but internally after an heavenly and spi al manner, not with the hypocritical le in Esaies daies 29.13. To drawe neere God with their mouth and henour him their lippes, but in hart to be farre from t And with the Scribes, and Pharifes in Saujour Christs time to be serious ob uers of outward ceremonies and to be from inward finceritie Math. 15.8. not perstitiously with the vnfaithfull Ier and Idolatrous Samaritans, to worshi they know not what, nor ignorantly t knowe not how, nor blindly they kno not where: but as the true worshipper. worshippe the father in spirit, & in tru for God is a spirit, and they that worshippe must worshippe him in the spirit, and in tru Iohn4.23.24.not to declare our selues to those of these last daies & perillous tim s Christ him & that Ie-But to Iewes, knowe

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on the Nativitie of Christ. which Paule foretould should be in the world, hauing ashew of Godlinesse but de nying the power thereof. 2. Tim. 3.5. not. to loue one another, in tougne & in word only, but indeede and in truth, as Iohn exhorteth vs for such externall shewes, and semblances such outward facing and gracing with fuch deepe diffembling and hollow harted hyprocrifie, God vtterly hateth and abhorreth: whe as we dally with God himselfe, double with men, & deceaue our owne foules as may well be faid deceauing and being deceaued, making this world as it were a Theator the Church a stage, themselves as actours and play ers, in feeming to be that which they are not, in disguising theselues as it were with the fide Robes, broad Philactaries, and log fringes of the scribes and Pharifes, vice ma sking vnder the visour of vertue, profainenesse lurking under the couerture of holynesse, and falsehood hiding it selfe vnder the coulour of truth and veritie, which is not to follow the steppes of our Sauioure, who would only as it is here fette downe, be instified in the spirit, and thus much of this second branch of this tree of truth now of the thirde.

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After that our Apostle had sette dov in the wordes going before that doub heauenly misterie of our Sauiour Chr. that he was manifested in the fleash, a iustified in the spirit, he doth amplifie miracle of that misterie and the power God, by a notable circumstance of gre waight and moment, confirming and el blishing the same by the witnesse and to monie of high and Heauenly powers, as matters of greatest importance, are req fit to be eye and care witnesses, not perfe of base and meane estate and credit, I fuch as are of worthie estimation, and putation, not mortall men of the inhal tances of the earth, who would be after Thed at the wonder of so greate a wor that Christ should become a man, but e the immortall Angels the host of he uen, who were excedingly glad and rei ced to see the same withinfinite admiration prayling the name of God, being fuch newe and strang thing vnto them, as the neuer wisht nor thought of before, for a thoughe it be to begrated that these Sain and scruants of God, which stand in the presence of God, and behold the face on the Natinitie of Christ.

God, doe know manie of the fecrets of God, as being indewed with an excellent knowledge in heavenly mysteries, & there fore are called supposes is subposes as seeing and perceauing much, and therfore did no doute understand that the world should at length be redeemed and faued, and that Christ in time should be borne, and finally should suffer and be slaine for the sinnes of mankind. As we reade that the Angell Gabriell did foretell the fame vnto the Prophet Daniell 9. Dani. Notwithstanding most sure and certaine it is, that they know not eucrie misterie, & miracle of God, nor all the fecrets of the Lords whole deuine counsels, and therefore not eueric particular circumstance of time, place, and perfon belonging to the incarnation; passion, and refurrection of our faujour: neither yet knewe they the meanes, and howe these thinges should be brought to passe, Insomuch that all be it they sawe not this at the first, yet at the last the Lord vouch safed to reuele the same vnto the, and not onely to make them behoulders thereof, but also messengers and ambassadours of so glad tidinges, and reioysers of so greate a grace bestowed vpon mankind: As was Gabriell

downe double Christ, , and ifie the wer of fgreate nd estand telli rs, as in e requipersons dit, but and reinhabiaftoni-

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Gabriell not onely the foretellour of the happie newes in general tearmes vnto De niell as is before declared; but also as lega alatere fro the lord God himselfe, the fig nifier and certifier, of all the particular ci custaces beloging to his incarnation vnt Ioseph, Marie, Zacharie, and the shephare as it may appeare in the beginning of th gospell:as first who should be his forerun ner, euen Iohn the baptist the sonne of Z. charie, and Elizabeth. Secondly how h should be conceaued, cuen by the hol ghost. Thirdly who should be his mother euen the virgin marie. Fourthly the place where he should be borne, euen in Beth the least of all the cities of Iuda. Fifth his name whereby he should be called, et Iesus, because he should saue the peop from their finnes, with many other speci alties sette downe at large by the Euange lists, all which when it was perfourmed a the angell had prophefied, and had been fullfilled as Gabriell had fore shewed to Id Ceph, Marie, Zacharias, and the Theaphard of Bethelem, not only he himfelfe, but the Angels of God likewise were rapte and ra uished, as it were with ioy, when they fav it brought to passe, which made also a these o Dalegate e figar cirynto hards of the rerunof Zaow he c holy nother place Bethle Fifthly ed, eué people speciuangened as beene to Iophards out the and raey faw

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on the Nativitie of Christ. host of heavenly souldiers to ioine in consort, and to praise God and say. Glorie be to God on highe, on earth peace, and good will towards men. Luke. 2,13.14. The cause of this their exceeding gladnes being this, not only for the common faluation of makind, and generall grace that had appeared vnto all, but for that the Lord vouchfafed both to shew them that fauour, as to make them the spectatours of so notable a miratle,& to give them that honour, as to take them as witnesses of so greate a misterie, for the strengthning of our faith, enlarging of our hope, the ascertaning and assuring of our soules, and consciences, in the vndouted truth thereof:and these as witnesses in he higher degree, as in the nexte wordes, he descendeth to the testimonie of these that are of lower accompt euen of men:& here note the Proprietie of the speech, the pregnancie of the Phrase, which it pleaseth he bleffed spirite of God in holy and heaenly wisedome here to vse, when as the Apostle saith, that he was seene of Angels ind not that Angels did fee him, signifying hereby, not any vertue in themselues in this respect, but Gods vouchsafing toward them. Seing that is said to appeare vnto one

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one, which is not in the behoulders po er to see it. As when one hath a stone fore his eies, which he looketh vpó, we not a stoe is seene of him, but he seeth a s the like of the sunne, the moone the light the rest of the visible creatures of God h in the world the common and continu objects of our fight, so that not of the owne nature nor by their owne power, through any abilitie that was in them, they fee the lord Christ; but only by G gift, grace, and goodnes, was the incarr word reueiled vnto them, and many or misteries which were before vnknown them; whereupon Beda faith, Quod in tinitate apparuit Angelis claritas, qua no tea in veritate visa est hominibus: tha that after the natiuitie of our faurour, th appeared a clearer brightnesse in the gells, then euer indeede appeared bet vnto men, and that in two respects: first regard of the ministerie of the Apostles secondly in respect of the knowledge the people, being farre greater then in the former times either in the proph or in the multitude. And therefore t holy host of God cuer after Christs ma festation in the flesh, adioyned thesel on the Nativitie of Christ.

vnto him as his guard, offered their seruice vnto him as his ministers, alwaies attended vpon him as his seruants, from the beginning of his humiliation and inauguration, untill his heavenly exaltation and glorification, being not only messengers aboute his natiuitie, publishers of his birth, & chorifters of the glad tidings thereof: as it is of their before declared, but also ministers vnto wer, nor him not at, but after his temptation, least by their helpe he should seeme to haue vanquished Sathan, as he might have had legions of Angels at his death and passion, as he himselfe said: but he would not, because he would be destitute of all heauenly aide and humaine succour, that he might humble himselfe to the death of the crosse. As he had the same ministring spirites proclaimers of his refurrectió vnto Marie Mag dalen and the other women, & to Peter & the rest of the Apostles, & as finally he the had heauenly fouldiers his waiters & attenders at his ascension, doing him homage, and giving him honour, & shewing all feruisable dutie towards him in al respects, at all times, and in all places, being faine of their office, and forwarde to imploye their diligence about him, especially the greate fauiour Q ij.

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saujour and redeemer of the world, wh as they are glad of a meaner charge, en to be ministring spirits to me, which are bei appointed unto saluation 1. Fieb. 14. And he note, what greate accour and highe rega the bleffed agels are of in the fight of Go in caufing and chofinge them to be the peciall witnesses of his heavenly and he misteries aboue all other. And therefor finde we so ofte in the scriptures such l norable mention of them, as that the h ghost vouchsafeth to name and num them nexte, and immediatly vnto God father, and Christ Iesus his sonne, as in t place Luke. 10 . He that confesseth me bej men, him will I confesse before my father his Angels &c. and I. Tim. 5.21 . Icha thee before God, and the lord Iesus Christ the elect angels that thou observe these the &c. And finally Apocalips. 1.4 grace be n you and peace from him which was, which to come, and from the seuen spirits, which before his throne. And in divers other ces of the Gospel, where they are adioin with God or affociate with Christ as partners with them of their glorie, but ascited and appealed vnto, as witnesses their grace. The vse that we are to ma her , when ge, euen re herres and here e regard of God, e the elnd holy nerefore fuch hothe holy number God the s in that e before ther and I charge krist and le things be with bich is, bich are her pladioined as cobut are effes of make

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on the Nativitie of Christ. hereof is this, even fully & faithfully to be leeue that to be true and most true, as the which no adversarie in the world shall euer be of power to conuince, no heretique sufficiet to gaine say, nor against the which the gates of Hell shall ever be able to preuaile, because we have the sure & certaine Testimonie of the angels themselues, in confirmation of the foundnesse of this dostrine, so that we ought not to misdoute, or misdeeme the same, with the vnbelecuing Gentiles and Iewes, except we wil be as incredulous as the Saduces themselues, who thought that there were neither spirites, not Angels, contrarie to many & manifest places of the scripture.

Preached unto the Gentiles.

As an earthly Kinge and prince at the firste inauguration of his person into his royall estate and gouerment, doth observe this course, first to gather together the nobles and the pecres of the lande, & before nim to appeare and shewe themselves, and to require of them their due and duetifull homage, fealtie and allegiance, and then asterwardes they to accompanie him to be publickly proclamed, before all the people as right & lawfull inheritour to the croune Q iij. and

and kingdome, and then of all his subied for their parte to be so accepted, accou ted, and regarded: and so lastly, to aduan himselfe in to his seate of honour & cha of estate, there to be most gloriously e thonized, crowned, and annointed with princely pompe, & maiestie. Euen so o heauenly King of Kings Christ Iesus, in t degrees of the exaltation of his person, ter his manifestation in the flesh, and i stification in the spirit, which was as were his first inauguration into his spirit all kingdome in the progresse of his pr ceedinges, was first enterueiwed and co templated of the Angels his most not creatures, powers, and principallities, w not only shewed vnto him divine revere & obediece, but also did vnto him heau ly honour and homage. After which it no followeth, that he should in their presen be publickely preached vnto the Genti to all the people, nations, and langu ges of the earth; as to his people and su icets, & then to be beleeved in the worl that is, intertained with all faith and fea tie, and imbraced with all loue and loialti in all the corners, & quarters of the worl and so finally to be receased up into glor

that is ascended vp into the highest heauens ther to sit in the throne of his maiestie. These three thinges being the three last branches of this tree of truth, which we are to entreate of in the same order and with the semblable breuitie, as we have done the former partes of this my texte. In the first whereof which we have in hand are to be considered three thinges, who, what, to whome: for the first it is we uident whoeuen he of whom we have altogether spoken before the matter of this misterie of godlinesse, the sappe of this tree of truth, the subject of my text, the contentes of the Gospell, the lords annointed, Gods Christ, God manifested in the flesh, Christ incarnate, Iefus incorporate on earth, and consecrate in heanen, God humiliated, & man exalted, God gracing man and man glorifying God: and what? Euen first manifested, secondly instified, and thirdly seene, & fourthly preached. As greate a worke of wonder as any of the rest in all respectes, first for the person, so base, so vile, so miserable a man, the sonne of man, & a worme and noe mã to be proclamed a foueraigne fauiour, an heauenly king, an omnipotent God, incredible to be beleeved, importible

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to be perfourmed in the eyes of fleash and blood, that a woorme should faue al mer that the seede of a woman should bruse : serpents heade, that the dewe of the birtl which was of the wombe of the morning should droune the greate Leniathan with all his dragons in the redde fea: intollera ble to be suffered in policie, for the great states and potentates of the world, for poore babe, who was faine to haue an Inn for his lodging, a stable for his chamber, 8 a cracth or manger for his cradle, to be wo shipped of honorable estates, have offere vnto him gould, mirrhe and frankencenfe in signes and significatio of his three foul office, that he was a royall kinge, an holi Preist, and an annointed prophet, yea for carpenter, or carpenters sonne as he wa commonly called, and accompted, to b foueraigne monarch of all the kinges, key fars, and conquerours of the earth. An iniurious to be borne with in pietie as i should seeme, for a base Nazarite and rude Galelea, to deface Moyses, & disgrac God, to abrogate the Law, abolish th ordinances, to frustrate circustition and an nihilate former cerimonies, as the offeder Icwes did obiect against him. And in stead

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hereof to ordaine two new facraments, one of water, an other of wine, & to bring in a new doctrine, euen the Gospell, & for the former prophets appointed by the Lord, to assigne new Apostles of his owne making, neuer harde of before. All these thinges were not only maruelous, but also odious and dangerous, in respect of his person, and therefore a deepe point of this misterie of godlinesse. Secondly in regard of the preaching it selfe, Preaching being atthis time but a broaching of folly, and therefore called by Paule according to the common, crooked, and corrupt Iudgement of the world, the foolishne se of preaching, being taken for madnesse, to crie as Iohn Baptift did in the wildernesse and our Sauiour himselfe did in the temple Preachers being called mad men, as that son of the Prophet was in, lehues time 2. Kinges 9.11. & druckardes, as the Apostles were said to be druncke with new wine Acts. 3. And bablers, as Paule was termed of the Athenians Acts. 17. disturbers of states and common wealthes, as Elsas was called by Abab a troubler of Israell. 18. 17.as Micheah likewise the same by Ahab an unhappie Prophet, I.kin. 22.8. and as Ieremias, a discourager of the people by the princes

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of ludealerem 21.3. And as Amos a c spiratour by Amaziah the priest; Amos 10. as our Saujour Chist Iesus himselfe of high preist & scribes, a peruerter of the ple a forbidder to paye tribute to Cesar & affecter of a kingdome. Luke. 23.2. As Step of the people, elders, and Scribes a blasphen Act. 6.11. And Paule by Tertullus to be a Stilent fellow, a mouer of sedition among all Iewes, and a cheife maintainer of the sect of Nazarites Act. 24.8. Againe; for the m ner of this preaching contemned and co demned of all men, because it was not o bare and naked without a figne to coun nance and confirme it, and therfore a sca dall to the Iewes; but also plaine and six ple without wisdome of words to shew letit fourth, and therefore folly to the Gr cians, 1. Col. 1.2 . And besides for the m that did preach being homely and ru poore fishermen verie simple, ignora and vnlearned Ideots. Lastly, in respect the persons that were preached vnto pr phainePanims godlesse Pagans, Idolator Gentiles, superstitious Grecians, to whor to preach, is as it is in the Prov. Surdo na rare fabulam, even to speake to dead and dea men, deafe in obstinacie, and dead in fin,

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uen ouer to vanitie, nusseled in ignorance, blundering in blindnesse, and almost cast ofinto a reprobate sense, euen as blockes, stockes, and stones, like vnto the Idoles which they worshipped, in whome neither the plowe of preaching could make any furrow, nor the seede of the Gospell take any roote, because neither the dewe of Gods grace could mollifie the foule of their hearts, nor the sunshine of his blesfing fructifie the ministerie of his word in their soules. Notwithstanding all which; see the misterie, beholde the wonder, how this is brought to passe: for the perfon, though a vile woorme, yet a glorious Archangell or Prince of angelles, thought ameane mortall man, yet a mightie and immortall God, though a son borne and a child giuen, yet an euerlasting father, and the auncient of daies. Secondly for preaching, though folly to men, yet the wisdoe of God, though an offeceboth to the Iewes and Gentiles, yet the power of God vnto faluation, to the Iewes first, and also to the Gentiles though a stumblinge blocke, yet a sweete baite, whereby many soules were caught by the hookes of the Gospell. And for the preachers though poore fisher men

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yet powrfull fishers of men, though ru Galileans, yet honorable Apostles, though not puffed vp with humaine knowledg vet inspired with heauenly wisedome. An finally the persons that were preached vn though Getiles by generatio, yet Israelite by regeneration: though children of trut yet of stones made the sonnes of Abrai though aliants and strangers from the co mon wealth of Israell, yet free denisons cittizens with the faints. This therefo is the Lords doing to vie the words oftl Psalmist & it is meruelous in our eyes, y although maruelous andmistical, found b blessed proofe, and happie experience i be performed in vs, which were formed times Gentiles, but now christians, by th greate power and gracious prouidence of God. But why was God manifested in th fleash, Iustified in the spirit? preached vi to the Gétiles; because otherwise he coul not be beleeued in the world, fo that wit out this cause going before, the effect which answeareth in the next brach, could neuer haue followed: for as the prophet E Saie: who should beleeve our report or to who is the arme of the Lord renieled? and as the a postle Paule; How shall they beleeve in him, e whome sh rude though vledge, ne.And ed vnto aelites, ftruth, Abraha he cósons& erefore ofthe & yet ind by ace to someby the nce of in the d vncould with fecte could et Ewhoc he aim, of

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on the Nativitie of Christ. whome they have not hard, and how shall they heare without a preacher, so that faith must needes come by hearing, and hearing by the word of God preached. Efaic 5.3.1. Rom. 10. 15.16.17. But who preached not the workes of God by the creation of the world, although they after a forte doe make manifest that, which may be knowne of God; they visible, shewing the inuisible thinges of him, that is his eternall power and godhead Rom. 1.19.20. and albeir as the Prophet Danid faith The beauens declare the glorie of god & the firmament shem eth forth his handie workes Psal. 19.1:For these were but dumbe teachers, and the text & intendiment of there teaching was only this, that there was a God that made the world. But the worde of God by the mouth and ministerie of man, speaking preachers which did plainely publish and proclaime, not by ocular demonstration, as the other, but auricular declaration and oracular manifestation, and the texte and drifte of their preaching being more, and a greater misterie euen God manifested in the fleash, that saued the world. And these not such preachers as Iacob. who said only that Siloam, should come Gen, 4.9. As Moyses,

A Festivall Sermon Moyses, that the Lord would raise uppe prophet like unto him Deut. 18. as Balaan that a starre should rise out of Iacob. & Numb. 24. As Dauid, I will preach the lan whereof the Lord &c. As Esay, that a virgi shall beare a child and so forth. Esaie.7. A. Daniell, that the most holy shall be annointe Dan. 9. For all these were but prophetica Preachers, only fuch as faw him a farre of fuch as promised him to coe in dwe time But these both Enangelicall and Apostolical fuch as were eie-witnesses, and eare-wit nesses of his comining, such as in present pointed at him vnto the people, or bein past, reached him vnto posteritie; & how not obscurely and darkely as Moyles, tha had a vaile before his face and without co ceite and vnderstanding, as vnto the Iewe who had a vaile before their harts, but af ter the vaile of the Temple was rente in funder painefully with diligence, for they preached in season and out of season; a Paule to Timot. 2.4.2, plainely without & loquence as the spirit gaue them vtterance alts.2.4. and powerfully by heavenly influence, for it was not they that spake, but

the holy ghost that spake in them, Math

10.20. As Christ himselse preached with

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power, and not as the scribes, comanding as it were the hearts of men to yeeld reuerence and obedience to the Gospell, and converting manie foules at once vnto Christ: And finally to conclude, to whoe was he preached by them? euen vnto the Gentiles, new preachers deliuering an vncouth doctrine to a strange people, to whom they were fent as Ambassadours to anation farre off, by our fauiour their Master, to carrie with blessed feete the glad tidinges of the Gospell, and not to one nation: for their charter & commission was larger, being commanded to teach all nations baptifing them in the name of the father.&c. Being the Apostles and messengers of God, promising & profering grace and truth to all languages, degrees, fexes, callinges, and conditions, vnder the fun, being those servants which were sent forth by the king, as is fignified in the parable Math, 22. and Luke 14. which made a mariage dinner for his sonne, to call those that were bidden, who because the vnworthie Iewes which were first inuited, negledted dissolutely, and refused stubbornly to come, were comanded to go out quicly into the high places and streetes of the cittie,

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cittie, and to bringe in the poore, & ma med, the halt, and the blind, and yet the being roome, to go out into the high wai and hedges, euen to al outlandish, and fo reigne regions, countries, and prouinces the outcast despised Gétiles, poore in mir for the want of the riches of Gods grad maimed and halte in their foules, for lack of the integritie of good life, blind in the hartes, for want of the light of the truth, compel them by the force of their comm ssion, by the power of their preaching, h the efficacie of the word of the gospell, come vnto the wedding, of Christ Iesu vnto his spouse the Church, as the gueste of the bridegrom, and frends of the bride as the Apostles themselues persourmin that in practife, which our famour by th purport of the parable did prophes should come to passe, when as the Iewe being moued with indignation thereat, di forfake them and betake themselues to th Gentiles did reder this reason of this the doing, saying. It was necessarie that fire the word of God, should have been spoken vnto you, but seeing you putte from you and judge your selues vnworth of euerlasting life, loe we turne to the Ge tile

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tiles Act. 13. 4.6. As it was oftentimes befre tould vnto the Iewes euen to their eeth. As first by the Baptist. That God pould of the stonie harted Gentiles raise up hildren unto Abraham, Math. 3.9. And hat the haughtie hills, that the loftie minled lewes which bare themselves bould of their mount Synai where their law was inen, of their mounte Sion, where their emple was builded, and where the Lord romised his bleffing for euer more, hould be brought to lowe vallies, that is hehüble harted Gentiles, that lived in the allie of the shadowe of death, should be xalted, that the crooked affections should estregthned by the line & leuill of the gof ell, and their rough waies, that is their ude and barbarous life, should be simohed by the plainer of the word of God, nd finally that all fleash, that is all men, nd all manner of men, of what natio, language, degree, age, calling and condition whatfocuer, should see the faluation of God. And this the Propheticali Euagelist out of the Enangelicali Prophet Iohn out of Gaie.40.3. And secondly by our Saujour Math.8.11.22. But I say unto you, that maie shall come from the East, & West, and shall

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sit downewith Abraham, I aach, and I acol in the kingedome of beauen, and the childre of the kingdome shalbe cast out into vit darkenesse. And againe Math. 24.43.11 unto you that the kingdome of God shall be t ken from you, and shalbe given to a natu that shall bringe forth the fruites there And finally by Paule who in the . 11. the Romans telleth the Romaine Iewes, Towish Romans, that the natural oliues m ning the Iewes, were cut of, and the v olines euen the Gentiles, were grafted their stead; and that the election of t one was the rejection of the other, the ca ling of the one, the casting away of the ther, the conversion of the one, the subuc fion of the other, the ruine of the Iew being the riches of the world, and th diminishing the 'riches of the Gentiles, t one proceeding fro the scueritie, the oth from the bountifulnesse of God; as t Apostle amplifieth at large in the sar chap. Whereby it is come to passe at the day (to apply it in a word vnto ourselve because we haue beene ouer longe in th pointe) that we which dwelt fometim in darkenesse. blundred in blindnesse, at groped at noone daie, & were the further fro

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from the sunshine of the Gospel, haue bin made partakers of the gratious and glorious light thereof. So that of vs, that of the Prophet Esaie. 9.3. and the Euang Math. 4. 16. The people which fatte in darkenesse and in the shadow of death, have seene a greate light and to them that fitte in the region and shadowe of death, a greate light is risen vp; may seeme to be most truely verified. Our dutie to coclude being this, to lahour by all meanes possible, to keepe and continue still amongst vs, this lampe and lanthorne of light, which Christ the light and life of the world hath vouchsafed to bestowe vpon vs, by his blessed appearance, least that, happelie, or rather vnhappelie happen vnto vs, which God threatneth to the Angell, and the Church of Ephesus Apo. 2.5. Euen a remouing of the Candlesticke of his Church from vs, and an extingushing of his word from amongst vs, and in turning the congregation of Christ in to the sinagogue, of Antichrist, or the changing of the consolation of our saluation into the abomination of desolation; but it followeth in the texte.

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merualle that God manifested in the fles with the other misteries appertaining thereunto, should be preached by such si ly ministers in so simple manner, & to suc finfull men; yet far more maruelous is i that the fame preaching should not on take such place as that it should be rece ued with fuch regard and reverence, be also be so harboured in there hartes, th it should be embraced with credence ar condence; for of all those marueiles which are found to be in the incarnatio of chris the first is, Deus & homo , That God show become man; the second, virgo et mat that a virgin should become a mother; as thirdly Fides & corbumanum that fauth a mans harte should make an harmonie tog ther. Which sceme to agree, like har and harrow; this last must needes be the greatest, because the other two, did ma men only to wonder, but this did cau our saujour Christ himselfe to marueile is appeareth in the Gospell Math. 8.1 where it is faid that whe he heard the Ce turion, declarchis faith by his words, F marueled and faid to them that followed verily I say vnio you I have not found so mu faith, noe not in Isaraell, for if we through confid

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consider both what faith is, and the vertue and the excellencie thereof, and what man is, and his frailtie and infirmitie, we shall easily perceiue as greate a distace betwene them, as is betweene heaven and earth, yea as greate a discordance as Diapason, nay as greate a difference as is betweene light and darkenesse, or the spirit and the fesh, betweene the which faith the Apo-Alethere is morsur acoust wir eue peacelesse, or trucelesse sarre and marre, first for faich who knoweth not that it is the beauely gifte of God Rom. 4.16. the precious fruite of the Spirit Gal. 5. 22. the cheifest cardinal I beologicall christian vertue . I. Cori. 13.13: and therefore cannot be obtained, or attained vinto by any meane or merite of man: the rotten roote of whose originall corruption cannot bring forth so faire a blossome nor so sweete a fruite, but rather the contrarie, carnall heathenesh vice of infidilitie. Againe who will not fay when as the faint fauourers of faith themselues, cannot but confesse so much, as Bellarmine in his preface before his controuerfies, that faith is the first gifte of grace, even in the matter of Iustification, the first motion of a reuiuing harte, and the first sense of spirituall life

life, whereby the minde is stirred vy hope, the will inflamed to loue, the to moued to confession, and the hand pared to good workes; when as cont wife, we are so farre from this, as tha are destitute of the grace of God, Ro and so farret from quickning, that we deade in trespasses and sinnes, Ephe. and finally fo farre from this spiritual that we dwell in the shadow of death: 9.2. Math. 4. 16. yea that it is the ground worke and foundation of the rituall teple of the holy ghost, vpon w the wals of hope are reared vp, ouerw the roofe of charitie is laied, & where the battlements of good workes are ac as the full complement and beautifull nament thereof: for so Austin . 22. De bis Apostoli: Domus dei credendo funda sperando erigitur, diligendo perficitur, w as we one the other side, are not els, but the decaied and desolate ruines the fall of our first father, forlorne Ad who was dislodged and banished ou Paradife; further that it is the first br beame of diuine light, with which spirituall sunne of righteousnesse Ch Yesus, illuminateth our blind hartes, dan

ted vp to the toung and precontrarie as that we 1, Rom.I. at we are phe. 2. 1. rituall life eath: E/m the first the spion which ierwhich nere vnto re added tifull or De ver. undatur , when nothing lines of Adam, out of bright ch the **Christ** darke-

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on the Nativitie of Christ. ned with ignorance, that the morning fpring or dawning of our minds might pro ceed vnto the perfection of the noone day when as we of our selues, haue such a fleshie vaile cast before our hartes, yea such a starke blindnesse or rather such a blundeing blindnesse, that though our cies be wide open with the Sodimites, Syrians and Balaam, yet we cannot perceaue the least peepe or appearing of anie glimpse, or glimmering thereof in our mind. Finally who is so ignorant in the scriptures, that hath not there redde, that faith is the only present, where with God is pleased, and appealed with vs? for without faith it is impossible to please God, the only salte that relisheth, & seasoneth all the cogitatios of our harte, the communications of our mouth, and the actions of our hands, from being finfull, and vnfauerie in the fight of God: for what soener is not faith, is sinne, yea themaine post of our iustification, and saluation: for as the Prophet, the inst man must line by his faith, and to conclude in a word; As the aduerfaries of faith themselues affirme thereof, that it is the verie gate of keauen, without the which we can neither come to God, nor call vison Rini

him, serue him nor deserue him. As Can fins, in his Catechiane. This for the e cellencie of faith, in comparison of or owne insufficiencie, for being partake thereof; now for our felues, what we a by nature, in respect of our weaknes as disabilitie, the word of God, describeth out in our couliers. As when the Apost calleth vs, somes of wrathe, the children dissobedience aliants from the covenant of Ge and strangers from the common wealth of raell. Againe when as God himfelfe an tomiseth vs out and faith, that all the Im ginations, of the thoughts of our hartes, a only emilicontinually Gen. 6.5. as Efay a sim full Nation, a people laden with iniquitie feede of the wicked, corrupt children, o beade sicke, and our barte beaute from top to toe, no whole parte, nothing but wound swelling, and sores full of corruption, yeath me drinke up iniquitie like mater, and dran one sinne upon another, as it were with ca ropes, and coards, of vanitie, Esaie. 1.4. 6 And as Panle hath copiled out ofholy p ces, of scripture, that there is none righteen nce not on, & c. Rom. Describing vs in cuci power of the foule, & parte of the bodi to be farre from the feare of God, and fait s Cans. the exof our artakers we are ics and ibeth vs Apostle ldrenof of God, b of If. fe anae Imaes, are a sinnuilie, a in, our toppe oundes ea that drane cart . O.C. ly pla teous, ucrie odie, faith

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on the Nativitie of Christ. of Christ. Moreover when as our Saviour telleth Teter in the Gospell for the confesion of his faith, that flesh and bloud hath not reweiled that unto him, but his father, which is in heaven; he fignifieth our feeblenesse herein, that we are not capable of so greate a gift, as likewise Paule, that naturall and carnall man, cannot conceaue those thinges that are of God. And finally the same Apostle that we cannot so much as thinke a good thought, when as the disciples and Apostles of our Saujour himselfe, farre before vs, in all christian perfection, although they neuer departed from the fide of Christ himselfe, the founder of faith, and who therefore taught them his word fo long, and wrought fo often his miracles before them, to noe other ende but this, even to engender faith in them, that his disciples might beleeve on him, as it appeareth euerie where in the Gospell: yet oftentimes were found as our Saujour himselfe tearmeth them, to their blame and rebuke, formetimes, suppose men of little faith. The feebleneffe whereof they often bewraied in their faintnesse and failing in following their Master Christ, somtimes hardharted, as whose hartes would

not yeald to receaue the impression faith, and sometimes fooles, and sloe harte, to beleeue all that the prophet h spoken, all of them from the higest to lowest, shewing their weaknesse & wa of faith, in some respect or other. First, ter when ke walked on the water fincki with his bodie into the sea, as he faint in faith, through the feare of his har when he diffwaded our Saujour from fi fering, and when he forfooke and swore his Master. Insomuch, that of Sauioure as he himselfe tould him, w faine to praye for him, that his faith mig not finally faile him: Iames and Iohn wh as they affected the primacie & suprem cie aboue their fellowes, and when as th would have had fire and lightninge come downe from heauen to destro those citties, that would not ha bour o Saujour. Philip and Andrwe in the mir cle of loaues, whe they thought it vnpost ble for our Sauiour to feede fo mar with so little. Thomas when as he would not beleeue that our Saujour was rife, vi Icfle he felte and handled him; and all th rest of the Apostles, when as they coul not calt out the Deuill out of him the effion of d floe of het had At to the & want First, Pe. fincking fainted harte, om fuf. and for nat our 1, was might when oremaas they ige to Aroye ur our mirapossimany vould ē, vnall the could i that

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on the Nativitie of Christ. was dombe and deafe, when as they consented with the reprobate Indas, in difdaining that Maries ointment should be powred vpon our Sauiour, and finally in flying from their Lord and Master, when he was taken, and in counting the resurrection of our Sauiour as a fained thing, so that this cannot but be a greate misterie and maruelous wonder, that should be so generally accepted of all the world, which was so harde to be receaued of the Iewes themselues the people of God, who ought by faith, to haue expected their owne faluation, and by hope waited for the consolation of Israell, by the incarnation of their Messias Christ Iesus, the reconciliation of the word of the Gospell, and the operation of the spirit of God:infomuch that their incredulitie grewe into a common Prouerbe a mong the Heathen, as it is in the Poet, Credat ludans Apella, and so difficult to be accepted euen of the Apostles and disciples of our Sauiour themselues, whose hartes our Sauiour had so longe wrought and framed to prepare and make them readie to entertaine the same. As though it were easier to graue in stonie Marble, then to imprint 013

in foft waxe. And here note the Empha fis of the Antithelis which the holy ghot heare vseth making an oppositio between faith and the world, as our Saujour fee meth to fignific in the Gospell, when h faith. When the sonne of man commet shall be finde faith on earth? Luke. 18. Th world being as Austin calleth it Musca pula diaboli, the Deuilstrappe, rather are ceptacle of infidilitie, then an harbour of faith. For as the Apostle. Totus muna positus est in maligno, and as Iohn, all the is in the world, as the lusts of the flesh, th lust of the eies, and pride of use, is not of th father, but is of the world Epist. 1. Cap. 2.16 then the which there can be nothin more contrarie to faith. Yea and if the A postle meane hereby, world by a Senedoc the or Metonomia, as noc doute he dot that are in the world, Continens pro con tento, the children of this world, even th children of darkeneffe, opposit to the chil dren of the light in the Gospell, that world which lokn faith, which when the light came into the world, which made it knew is not 1. Iohn. 10. That world which on Saujour faith cannot recease the spirite of truth, because it seeth bim not, nor knowet

on the Natimitie of Christ. bim 14. 17. That world that loueth mphahis owne, and not those thinges which ghost are of God, and out of which our Sauiour twicen chose his disciples, and Apostles, taking ir feethem out thence, least they should perish ien he with the world. 15. 19, which world for mmelh waiwardnesse, and wickednesse thereof . The may be called, Mundus ab im mundicie per Musci-Antiphrasin, being indeede inrespect of the r arc-And a confusion of sin, & inequitie, rather ourcf to be counted a smasthen a won. So mundo that this must needes magnifie the great-Il that

nesse of this misterie, and amplishe the power of the Gospell, by whose force and esticacie, such a maruellous estect is accomplished and brought to passe aboue the reach of mans reason, beyond the capacitie of humain e understanding, and against the crooked judgemet of the world; and thus much of this fifth pointe, that we may come to the conclusion of my texte even the top branch of this tree of truth even the highest degree of exaltation, and glorisication of our Saujour Christ Iesus.

And receased up into glorie.

This is the last but not the least, yea the deepest, and profoundest matter belonginge

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ging to this misterie of godlinesse, euc the cheifest parte of this texte, the greate thing that could be sette downe of the postle, and the loftiest degree of our Sai ours glorification, and highest parts of perfection that he could attaine vnto, b ing the corollarie and conclusion, not o ly of this excellent sentence of scriptur but also of the whole Chapiter: and fina ly as the crowne and garland, guerde and reward bestowed on our Sauio Christ Iesus, for all those things which himselfe atchiued, or caused to be perfo med for vs, metioned in the former word that is, that after he had skirmished, va quished, and triumphed ouer sinne, deat hell, and the deuell, and all other their co plices and adherentes, having ascende on highe, and led captiuitie captiue, he f at the right hand of God his Father, as his chaire of estate, his seate of honour ar throne of maiestie, there to raigne and ru for euer . Where by as in the people of th world, through the obedience of fait there was a greate conversion, and alto ration: so in the person of our Saujour wa there a wonderfull chang and diversitie: of humaine to be come divine, of morta immorta euen, greatest fthe Aır Sauis of his nto, benot onipture, I finaluerdon auiour nich he perforwords: l, vandeath, eir coended ,he fat r, as in ur and id rule ofthe faith dalter was itie as ortall

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on the Nativitie of Christ. immortall, of temporall cternal, of vile glorious, of earthly heauenly, of naturall supernaturall, of carnall spirituall, of cursed blessed, of miserable happy, in so much that euerie hand is holden vp vnto him, euerieknee is bowed downe vnto him, and euerie tounge confesseth his name, Phil. 2.10. The word which here our Apostle vseth is areasips which was assumpt or taken vp; as first Enoch was Gen. 5.24 . and after Elias was in the fierie chariot: both which were tipes and figures of this affumption of our Sauiour, which three are the only example of this kinde of affumption into heaven, and noe other besides, although our bold aduersaries the papists will presume to add a fourth, wherof there is noe mention in the scripture, euen in the assumption of Marie, and in the memorie thereof, doe celebrate a sollem festivall daie in an holy honour of her, not only to make the assumptions under the Gospell to be equal in number with those of the Law, but also to make the mother of our Sauiour to be compared with him in his aduancemet, & highest degree of his glorification: but whatfoeuer the word be in this place, it is also found Acts. 1.2.

as fignifying, both an adioyning vnto other as otherwise the Grecians call it नक्षेत्रमध्ये or περεκαμβανείν but also the preposition à purporteth a restoring againe or receinin a dignitie or honour, of which he wa partaker before, when he thought it no rol berie, to be equall with God his Father, a our Apostle Phil. 2. or els finally as th Phrase wil beare, a recouering againe of h fathers fauour, as being accepted again and receaued into the bosome of Go his father, from whence he descende when he tooke vpon him our flesh. An yet the word being all on with that which al the Euangelists vie ales his afluption be ing nothing els but a volutary alcentio, a p ffion in him in respect of his humanitie, 8 yet an action of him in regard of his di uinitie; that as he faith of him felfe, as h had power to lay downe his life and power to take it againe vnto him euen fo as he had power to descend to take vpon him our flesh, so likewise had he power to as cend to resume againe vnto him selfe his owne glorie being caught or rapt vp in a cloude as he was man, and yet taking vinto himselfe the winges of the morning to flie vp into his holy fanctuarie as he was God,

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God, as a worme in respect of his incarnation in creeping on the earth, but an eagle in regard of his afcention in mounting vp into heaven. That as a captaine conquerer and Confull of Rome, when he had vanquished any enimie, won any cittie, or subdued any contrie, was wonte to ride in triumph with a royall Pompe before him, and a greate traine behind him, vp into the Capitoll, the gates whereof were wide open to receaue him. Euen so our Saujour Christ Iesus, after he had ouercome Sathan, his grand enimie, and by death as the Apostle saith subdued him that had the power of death, and with all vanquished the grave and hell, and did triumph ouer them, Saying as it is in the Prophet Elay and Ofee and the Aposile Paule. Deathis smallowed up in victoric. O death where is thy stinge? O grave where is thy victorie? and so ascended on highe and led captiuitie captiue, and made a shew of them openly, having his mightie armes of heauenlie fouldiars with him. As the Psalm. I. discribeth them. The chariotes of the Lordare twentie thomsands of Angels, and he is in the middest of them,

as in his holy place of Sinaie, and vnto whor the gates of the Capitoll of heaven stood open, as being gladde, and readie to re ceaue him into glorie, as the Prophet Da sid expresseth the same Pfalm.24. Whe he faith in the person of the Lord God Lifte up your heades O yee gates, and be ye lifte up yee enerlasting dooers, that the Kin of glorie may come in. Here then as ou heade is exalted highly, and advanced vin to his glorie, so shall we also his men bers be partakers of the same honou for if we die with him, we shall line wit him, if we fuffer with him, we shall be glorified with him. For as his Fathe appointed vnto him a kingdome, so hat he appointed vnto vs a kingdome Iohn. As the father hath crowned him with gl rie and worshipe, Psalm.8. So will he be ing the greate shephard of the sheep giue vnto vs an incorruptible crowne of glorie, as he sitteth with his father in h throne, so will he cause vs to sit with his in his throne, whe as our vile bodies sha be made conformable to his glorious be die, of mortall becomming immortall, corruptible becomming incorruptible, carna

whom stoode to reet Da. When God. beyes e, King as our ed vnmemonour, e with hall be Father o hath ohn.s. th glo ne becepe, ne of in his h him shall sboall, of le,of

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carnall spirituall, of naturall supernatuall, of earthly Heauenly, finally of temporall eternall, in the kingdome of heauen, where they shall reape and receaue fulnesse of ioye, and at the righthand of God haue full fruition and plenarie possession of surpassinge Pleasure for euer more. Which God the Father hath prepared of his mercie, and Christ Iesus purchased by his merite for vs, those which have beene promised vs from the beginning of the world, and hall be perfourmed vnto vs after the ende of the world, in the Celestiall Paradife, where the Sunne shineth not, nor the Moone giueth noe light, and yet where the Sunne setteth not, nor the Moone changeth not, but where only the glorie of God and the Lambe giueth light Ap. 21.24. Where there is pleasure for euer without paine, victorie without skirmish, triumphe without warre, perpetuitie without time, desire without default, sweenesse without varietie, and varietie without sacietie, where there is loye with out gesture, Knowledge with out discipline, and conference S ij.

without speache, where there is rest with out motion, partaking without enuie, and vnderstanding without out reasoning, vbi lex veritas, pax charitas, modus aternitas as Austin.

FINIS.





## THE FRVITS

OF HYPOCRISIE.

MATTH. 23. V. 5.

All their workes they doe, to bee seene of men .



Hese wordes which I haue reade vnto you, as also those in the verse immediately going before, are a confirmation in particular pointes, of

that reason contained in the last words of the third verse, of which I have spoken at large heretofore. So that having before said, that these Scribes and Pharises, did far otherwise leade their lines, then they did teach and preach; now he addeth for the more certaintie and affurance of that which he affirmed before, that if they had any good thing in them at all in show and in semblance, that the same was altogether

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vaine and trifeling, false and fained, because they had noe other thing in their purpose and intente, but palpably to please men & as it here appeareth to fet out and shew forth themselves. These Scribes therefore and Pharifes did either most manifestly transgresse the Law of God, or els did so notoriously dissemble, that they seemed to be altogether honest and holy, when they were nothing so nor so, having a foule visage vnder a faire visarde, for as all is not gould that gliftereth, so all are not perfect that appeare so, nor all good and godly, that give an outward glosse of integritie, and fanctimonie. For as Tullie faith. Frons, vultus, oculi, sape mentiuntur, oratio vero sapissime, and as the Poct. Fallit enim vitium specie vertutis & umbra So that oftentimes counterfaite, in the militant Church here on earth (fuch is the deceite of finne, & the fashion of this world) goeth for currant, fuch are the cloakes and coulours of hypocrisie; for euerie hypocrite is like the Camelion, that can chang himselfe into every coullour at commande and like to Prothew, who can Metamorphose himselfe into eueric fourme forth with, and lastly like unto the wethercocke that can turne it self according

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according to euerie wind. And here may we behould and see the nature of sinne in generall, that it is neuer single of it selfe but hath alwaies some companions and copartners conioyned with it; not vnlike the serpet Hydra a monster of many heads and to the beaft mentioned in the Apocal. On which the whoore of Rabilon is faid to fitte basing many heades, and many hornes. But more particularly of the finne of Hyprocrisie, who is not commonly alone, but carrieth with it divers other iniquities. And is indeede the mother of aduice, as in this place it hath twined and twisted with it Ambition a bird of the same feather, and a sinne of the same stampe. These two being like vnto Hipocrates twins alwaies linked together, and in these Scribes and Pha rises, their Hipocrisie engendring ambition in them as it appeareth in this place as also before in the sixte of this Gospell and there verse. But here more couertly is the shadow of their workes and deedes, which were altogether to outward oftentation, sette as flatte opposit against the stu die and endeauour of Godlinesse, & good life, their workes being not workes indeede, but shewes and semblances of good deedes S iiij.

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deedes, shadowes, without substance, clouds without raine, leaues without fruite being wholy fed as it were with the froth and fogge of vaincglorie, and puffe of mans praise: for the sincere worke of God would neuer be delighted fo with the bubbles of vanities, wherwith all deepe diffemblers & hollowharted Hypocrites are carried a way, as it were with full force and swifte streames. And here is not only reprehended the Ambition in these Scribes and Pharifes, with the which they were much tainted and infected; But when as our Saujour had vtterly condemned the breach of the lawe of God in their whole life and conversation, least they should obiect and alledge for their excuse as a buckler or defence their fained holinesse, by a Preoccupation he preuenting them answereth: that they are but triffles, trashe, and trumperie, yea and verie vanitie, of which they doe boast and bragge, meere ostentation raigning, and ruling in them; whereas If their holinesse were sincere, they would not seeke for the rewarde and regarde of mortall men: for as the Poet saith, Ipsa quidem virtus sibimet pulcherrima merces: and if they would needes gape af-

The fruites of Hypocrifie. ter guerdon; then they should have aimed at the praise of the Lord God himselfe, and the price of the kingedome of heauen; for as our Saujour faith in the Gospell No man canserue two Masters. So that vnpossible it is both to please God, and please men. And therefore Paule he faith, that he could not be the faithfull servant of God, if he were at Spainapion & a menpleaser, that is such an one as sought by all meanse possible the praise and commendation of men. Hereintherefore these Scribes and Pharifies approued themselues to be notable Hypocrits, and notoriously ambitious, when they thus hunted and hauked after the peoples applause verie popularly, al though their actions were tipped and coulered neuer fo much with the shew of obedience to the Law of God. For as the same Apostle 1. Tim. 1.5. The ende of the commandement is love out of a pure hart, and of a good Conscience and faith unfained, which lone as sainh the same Apostle 1. Cor. 13. boasteth not it selfe, nor is not puffed up: which two metaphores of the Apostle in that place are diligently of vs to be observed as first mip opens here only founde in the whole new testament, as also of Tullie lib. 1

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Ep. 12. Ad Atti. As also of Petrus Alexan. drinus, Martyr, but sildome or neuer els where, which fignifieth as much as Petru Balsamus expoundeth it as analases or is as much as nonanever, for as Clemens in the thirde booke of his Pedagogie and Basile in his contracted definitions reprepera indina. mous definition 49.. But not as some interpret the same, in my opinion Perpera agit, who thinke the greeke word to be drawne from the Latine, mismes a Perperam verie strangly drawing the fountaine as it were from the Riuer, when as the same is nothing els but a Metaphore drawne from clawbackes and flatterers, who did nothing but faune and flatter and fleere in the faces of them with whom they would infinuate themselues, as did these Scribes and Pharises by setting to faile as it were all there good workes in the ope fight of the people, thereby to win vnto themselues the tearme and title of holinesse, integritie, and innocencie of life. As did also Abimeleke, as it is in the ninth of the Iudges, the Sonne of Gedeon or Ierubaall, when he by the meanes of his Mothers brethren, and with all the famely of his mothers Father, allured the men

The fruites of Hypocrifie. men of Sechem by faire & flattering words to codiscend vnto his ambitious purpose, whereby he vsurped the gouerment ouer them being but the sonne of a handmaide and a bramble indeede, as loathan calleth him, yet presumptuously boasteth himselfe as much of his shadow, as either the vine, oliue, or figge trees, yea or the tallest Cedar in Lybanon So did lob when he to enueigle Abner, tooke him a side in the gate, seeming to speake with him peaceably, but minding to murther him as he did 2: Sam. 3.27. And lastly, so did Absolon, when he vsed such affabilitie, adulation, and popular practises, and proceedinges, when as he ambitiously by afpiring, affected his fathers crowne & kingdome, when as he vsed these and such like words vnto the people, and did steale away the hartes of all the men of Ifraell, doing them obedience, putting forth his hand vnto them, and kissing them saying. O that I were made Iudge in the Lande, that enerie man that hath any matter of controversie might come to me, that I might do him iustice . Sam. 15. The other is a Metaphore taken from the heathen Sacrifices which the offerers were wont to puffe and

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and blowe vp artificially, to make them seeme fatte and goodly, hereby to gette the good name of devoute and holy Sacrifices, in which sence Aristotle vseth the fame word in the first Chap. of his Ethic. as the Scribes and Pharifes did puffe and blowe vp their workes, to make the feeme glorious and goodly vnto men, feeming to be the Sacrifices of Abell, fat, and frute. full, and pleasant in the fight of God, but being indeede the offeringes, of Cain, irkefome, lothfom, and stincking, in the nostrels of the Lord & like vnto those woorts, which made pottage for the children of the Prophets mentioned 2. King. 4. which feemed to be holesome hearbs, but indeed venomus weedes, like vnto a wild vine, and laftly like to Ionas his gourde, which feemed to be fo spreading & sprouting, as that it would shroude and shadow him from the fainting heate of the funne, but was indeede of noe continuance, soone growne, & soone gon, soone ripe & soone rotten, vanishing and withcring away in one night Ionas.4. But how proue we that these Scribes and Pharistes did all their workes to be seene of men? cuen the same is euidete by manie and manisest places

places of the Scripture, so that he that shall doubt thereof, shall seeme to doute whither it be light at noone day. As our Sauiour in the 6. of Math. here and els were testifieth, who did not only see their outwarde deeds as an eie witnes thereof, & being conversant among them, but did also know their inward hartes, being the fearcher of the reines, saying they gave their almes before men, to be seene and praised of men, and caused a trumpet to be blowne beforethem, like Hypocrites in their sinagogues and in the streets. And againe, when they stoode praying in their sinagogues and in the corners of the streets to be behoulden ofmen, vsing Polulogies and Battologies that is vaine repetions, & much babblings, for which as our Saujour here telleth, they had the guerdon and reward they liked and looked for, that is the vaine praise and commendation of the common people. Moreouer when they fasted, they like Hypocrites looked fowerly, and diffigured their countenance, that they might seeme vnto men to fast; euen as the Heyre is said to weepe at the death of his father. As it is in the Prouerb. Heredis inclus sub larna, risus est. As it appeareth in

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in the same chapter. And againe by deuouring widdowes howses vnder a coulour of long prayers, as it is in this Chapter. Further by tithing mint, comming and Annise, and leaving the greater matters of the law vndone, as iudgemet, Mercie and fidilitie, by making cleane the outfide of the cuppes and platters, but within being full of briberie, and excesse. And therefore are likened of our fauiour (and that worthely) to whited tombes, which appeare beautifull outward, but within are full of deade mens boanes and all filthinesse, they appearing outwardly Righteous before men, but within full of Hypocrisie and iniquitie. So that we see these words most fully confirmed vnto vs, that horrible vice did raigne and rule in those Scribes and pharifies, and noe maruaile, for a learned writer faith. Ut quemadmodum, semper in Cerimoniis, magis sunt operosi Hypocrita, quam qui solidam rerum-substantiam tenent: Ita factum est, vi qui a vera pietate discinerant longe plus ostentationis sibi ascinerant quam qui sideles for as Diogenes Laertius faith, as the Grecician horse did therefore deceaue the after wise Troians, because it came in forme

of Minerua, and as Lysimachus preuailed more by his foxes pelt then by his Lions skin, and lastly as Pirrhus was wonte to fay, that he won more by his Orators policie then by the power of his armic. Crocodiles neuer hurting more then when they weepe most, Syrenes neuer harming more then when they finge sweetest Scrpentes, no where rather lurking then where the graffe is greenest. So the diuell neuer destroyeth more foules, then when he taketh vpon him an Angell of light. So Hypocrites neuer worfe, neuer more vile and vitious, then when they put vpon them the visoure of vertue. And lastly so these Scribes, and Pharisies then were indeede rauening woules, when they did put on sheepes clothing. So that it is most true which Salomon faith in the Pronerbs The wicked man when he counterfaiteth him selfe good, then is worst of all, whereupon Austin saith on the 63. Psalm. Simulata aquitas non est aguitas sed daplex iniquitas, quia iniquitas est & smulatio. Wherefore and if there be any fuch among vs, men pleasers, vaine glorious ambitious, and such like as these Scribes and Pharises were, let them remember that

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that all those woes denounced of our Saujour in this Chap. and in manie other places of the Gospell against these Hypocrites, are not denounced in vaine. But let them remember what our Saujour also saieth. That except our righteonsnesse exceed the righteousnife of the Scribes and Pharifies ye shal never enter into the Kingdome of Hea. ue, & that which Paule affirmeth I. Gal. II. That those that are anyionacionoi that is me plea sers cannot please God, nor be the servants of God. But much more the Lord will punish the ministers of his word in this wife offending, whose words without workes are अवश्याक में मुन्यश्यात्र wounders and woulds who when they ought to be light, are darkenesse, when falte vnfaueric, and lastly when they ought to be guides, had neede to be guided, and gouerned themselues, who as they vse not their handes whethey doe no good indeede, although they doe as Juglers doe, shew knackes of Legerdemaine, seeming to do those feates which they doe not, by casting a mist before mens eies; so that it were noe matter at all if they were toungtied, & had there lippes glued together, fith they doe more hurte by their speaking, then

The fruites of Hypocrifie. f our they could doe by their filence. Non enim itain cident anime verba, vt opera, as Chrisoother stome Hom. 30. in Acts Apost. Cap. 14: que-Hyponiam si habueris, non solum non proderis lo-But let quendo, sed etiam plus oberis viilius fuerit tar also cere; quià sta? quia sic mili proponis opus vit si xceed esset assivation. Insomuch that the people risies might verie well put their Passour to re-Heabuke, in replying against him and saying d.II. with the Poct. Quid verba andiam cum e plea facta videam? And againe with Tulnts of lie in another place in the fame sence. l pu-Quorsum persuadere nobis conaris, quod tibi wife probare non vis? So that we see, that this rkes vntowardnesse & perversenes of the miniouds sterie in not putting in practise that which are they know, maketh this bleffing of altthe Gospell ostentimes but halfe a blenad ssing, this grace but halfe a grace, this ınlight noe light at all, and I pray God they des gh make it not a darkenesse, yea this blessing of noe bleffing, this grace noe grace, this light noe light at all, and I praye God we tes make it not a curse in the end, & extreame edarkenesse worse the that of Egipte. How er often hath the Lord God commanded re in the Law by the mouth of Moyses 20 his greate Prophet, that his Preistes 11

should

should be holy as is in the, 19. Exea. Let the preistes which come vnto the Lord be sanctified, least that the Lord forfake them. And when they come to the Alter of the Holy, let them not bring vp. on them the offence least they die againe Lenivic. 21. That man in whom there shall be found any spot or fault, he shall not come to offer any gifts vnto God. And therefore the purging of woundes began tirst at the Preists Ejay. 1. So likewise in purging and correcting all forts of men, first the purgation ought to beginne with them as it is writen in the Prophet &. zechiell . First beginne with the Sanctuarie. For as the Pfalm. faith Holmesse becommeth my house for ever. For when as in the Sacrifices the Preist had for his share the bracelet that couereth the harte as Origen writeth, fignifying thereby that he should be a man of councell, who had also allotted vnto him the right shoulder and the tongue, in token that he should be prompt and readie to good workes, and eloquence to declare the Lawe of God, befides having one his breast a tablet, wherein was embrodered with letters of gould Vrim and I hummim

The fraites of Hypocrifie. intoken that he should be a man both perfect in life, and plenteous also in the trueth of the Lord, twelue stones being fette in the same tablet, and therein engrane the names of the twelue tribes of the people, that he might enermore have the in remembrance, the skirts & hemmes of his robes being hunge with belles of gould and pomegranets, in figne that his life should give forth a greate found and good fauor all abroade, and that his voice should ring and be hard aloude among the People, and therefore also the Lord requireth Leuit 21. That noe presst should be maimed or deformed but whole and sounde. Vpon which place Theoderite hath these wordes in his thirtie question A facris arcentur corpore vitiati (saith he) ve per affectiones non sponte sufceptas, ea que a voluntate proficisci debent pro hiberentur. Oculorum enim occacatio inopiam cognoscendi significat, auris amputatio in obedientiam, naris ablatio facultatis discernendi, prinationem, manus abscissio in agendo socordiam, atque itain reliquis. Hereby signifying that he connot be a perfect minister that faulteth or faileth in any anie one of these deuties, not fo T ij.

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to much standing upon the deformites of the bodie, as respecting the giftes of the minde, which he hereby fignifieth and infinuateth, as also is meante by the vnblemished sacrifices, that were required which also the verie Heathen did regarde, especially both in their Priests and offerings, for as Ieremie . Ad Fabiolum faith Corporis Ustia ad animum reseruntur, Ideoque talibus preditos corporibes ed rem Dicioans Effe ineptos. Besides this, how often hath our Sauiour commanded his Disciples in the Gospell as concerning good life, and godly couerfation? How often also hath Paule given the same to Tymothis in charge? As the other Apostles to other Pastours and Teachers of the word. All which of the Preists in the lawe, of the Disciples in the Gospell, doe as well concerne vs as them, as being spoken to all alike. As that in the Tim . 1 . 5. भवंडिक इका एमें विका वर्ण के शाम में मूक्तीमा मांद्रा वी भागाना हाती. That is a pure harte a good conscience and vnfained. For ashe describeth a minister, in the third Chap: of the same Epist He must be Aventahinsin paleus ouigear, un nogele wor più nhintre un disconicone, ana enterne ava-

The fruites of Hypocrisie. प्रक्र मेर्ग्रेक्ट्रिक्ट, and as the Apostle requirethin a Deacon, and therefore much more in a Bishop: pi six & più sidento. anadradams or, And as he requireth in the fourth Chapter. That he have a good report of those that are without, least they fall into the rebuke, and fnare of the diuell, and in the fame chapter, That he be vnto them that beleeue, an example in word, in convertation

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that is as tipes, patternes, prelidents and examples vnto your flockes, of which the Lord hath made you ouerfeers as Paule againe lastly warneth vs in the same fourth Chapter last verse: Take beede unto thy selfe and unto thy doctrine, for in so doing thou shalt saue thy selfe, and those that heare thee, least that preaching unto other

thou thy selfe become a reprobate 1. Cor. 19. last verse. So that hereby we are all to learne what is our dutie, that take vpon vs to preach the word of God vnto others, that we our felues first give

example of good workes, who as we call others, we our selues may first

leade and shewe the way to others Tiil.

294 The fruites of Hypocrisie. theis and be deafe our selues wh should give good example, and we bid others goe and we our felues sta still, and if we pipe and fing to other and we our selues be not delighted the with, what doe we els but moke God condeme them? for as the Poet fair Turpe est Doctori cum culpa redarquit sum, and as another faith Quid didic viam prodest quia pergere nolis? Turpior igi ro factus es ipse sciens. But lette such loc and dissolute ministers remember that gens Theologia contrarie to Aristotles o nion of felicitie as faith, Barnarcinus Oc nus. Tanto maior est contemplante quant domina scruz, etuina sides mortue anticellit logue 2.20. Better is he that hath active t hethat hath contemplative Divinitie,& them remember that which Austin faith their shain e venit indoctum vulgus et. ra calum. The common people winningaw as it were by violence the Kingdome Heauen from them, being like Astron mers and Starregafers which alwaies a pointing at it, but neuer possesse it, lette foote in it: and being in the pu pitte as one a stage bearing the part

and taking vpon them the persons of good men, but afterwardes become their owne men againe, when Christ saith in the eight of John, if ye would abide in this my saying, then should ye be truely my disciples, which our Sauiour speaketh to all in generall, and therefore much more vnto the minister it was the saying of Prophaine Protagores in the Pagane Plato, herein agreing with mischeivous Machinelishe is as a madde man that cannot counterfaite Iustice, but contrarie wife godly Paule he faith. That the wrath of the Lord is reneiled from Heauen upon all them that hould the trueth of God in vniustice. Let all Preachers therefore imitate the patriarch Iacob, in taking vnto them both Lea and Rachel that is both life and learning, manners and knowledge, science and conscience together that I may vse the Allegorie of a lewish Rabbie: who likneth Action vnto Lea and contemplation to Rachel Leaseeming to be deformed or rather not so well fauoured in comparison to Rachel, which was most beautifull; workes and deedes more harde and laborious then beautifull T iiij.

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298 The fruites of Hypocrifie. bare speculation, when as they doe other wife, they shall shew themselves like vnto lacobs wives maides Biltha and Zilpha: Who did bring forth children, which were free they themselues being bound, and likewise being themselues most sinnefull children of God, did make others good and Godly themselues continuing badde and wicked. But would to God they would call to mind whenfoeuer they goe aboute to reprehende and reproue the finnes of the people, that which the Heathen Tullie hath in his thirde of his Tusculan. Est propruim stultitue aliorum vitia cernere & oblinisci suorum. And againe in an other place Omni vitio carere debet is qui in alium paratus est discerc. And would they would remember that which they reade of that famous Lawgiuer Lieurgus who gaue noe lawes but those which he first practised himselfe. They may happelie deceaue the ignorant and simple people who as Horace saieth 1. lib. Epist. Vertutem verba esse putant ve ligna lucum. But beloved, the Lord

The fruites of Hypocrifie. is not mocked, who is the scarcher of the Hartes, and reines. And is not as Mercurie to whome onelic tongues are offered and facrificed, but requireth all both inward and outward partes, and powers, yea holy man perfect and absolute in euerie good worke, whose sacrifice is a sorrowfull foule and a contrite harte, whose worship confisteth in spirit and trueth, and whose offeringes are the fruites of the spirite euen all diuine vertues whatfoeuer: wherefore Cyprian saieth verie well in this behalfe. It Musics cor cum chordis ita ministri mens cum monitionibus conveniret. Which cannot be when their practife and their Preaching their doctrine and their deedes, their wordes and their workes agree not together, for as a learned writer faieth ώς πολυπονία έκ 65ὶ φίλογυμνα πία έδε πολυμαθεία φιλοσοφία ETWS & piev 63 Dewiera Deodógra, fuch lude ministers therefore are like vnto midwiues, who healpe other to bringe forth, but doe not bring forth them selues, who as Socrates, saieth in the personne of a Philosopher in Plato his Thettetus likning himselfe to a midwife

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midwife, but in his doing more then a midwife that I may vie his words कांबहर्म वह म्हार बर्ग देवर बंग्रेब मां देशालीमवर माठ्या में हत्त्वरियों में नकी त्या की प्रवाद का नका ना मी हत्या है मा जा जन लो है। व नके ज्या महान Euen the Ministers of the word of God should show themselves more then midwines, in bringing forth also themselues as theire function is a greate deale more honorable, in that they are as it were midwives not only to weomen but also to men and weomen, & in that they have not a charge of their bodies but the cure and care of their foules: and as Midwines to discerne the moone calfe from the perfeet fruite of weomen so Preachers should not bring forth moone calues: yea and they maie be likned againe to the crowe which Noe sente out of the Arke which was blacke, vncleane, delighting to light and rest on filthie and lothsome places, and feede on carrion carcafes, so they blacked with ill fame, vncleane in life and couerfation, and defiring the filthie corruption of the world; the crowe being greedie, Rauenous, abhorring the companie of me; So they coueteous, seruing their belly, sequestring them felues

then ords veoSay. whata God midelues nore mido to not cure iues perhers ucs: the Arke ting omê ises, eane ring the norete-

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The fruites of Hypocrisie. selues from the true Church by their wicked workes; whereas contrariewife good Preachers irreprehensible in life, doing that which is good, not forfaking the godly and Godlinesse, but comming with an Oliue branche in their mouth which is the word of grace, and practifing the fame according to their teaching, which is fignified by the greene leaues of the same Math. 23. Are altogether like vnto the Doue. It was noe merucile (beloued) that the Aunciente Lawgiuers would have their Preistes abstaine from, a dogge and a goate most noisome but especially from a goate, and whie? because as Plutarch answereth, making it a Probleme in his third Probleme because the people alwaies abhorred the same as the most luxurious, ill fauouring and infectious beaft, as being most commonly diseased with the Epilepsie or falling sickenesse, so that they which tasted and touched the same beast were oftentimes infected with the same disease as likewise the Lord in Leuitic. Commandeth his Preistes to absteine from the like vncleane thinges, by which 15

is signified the puritie of life, and integritie of manners, that ought to be in the Ministers. But let all deepe dissemblres and hollow harted Hypocrites acknowledge that to be true, as it is most certaine although a Pagane spake it that Tullie hath in one of his Epilt. Quam non est facilis virtus, quam vero difficilis enis duturna simulatio? Seeing that 2s our Saujour faieth in the Gospell. There is nothing hid that shall not be opened nor nothing secret that shall not be reneiled. In that last Epiphany and day of manifestation when as eucrie Hypocrite shall be made as naked as Esops crowe without his visour of vertue cloake of honestie, and colour of holinesse by which they have deceased fo longe the fimplier forte, whose senses they do so be witche captiuate & intoxicate, like vnto the Iguis fatuus with the glimpse therof car ried headlog to their destructio by foolish ly following the same they know not whither. Eucrie Phisition of the bodie Hyppocrate swas wonte to fay agras is come miproces if I Giov is Texunu's win. That they may fay at the last with the Apostle Paule in the fourth of the second to Timet. When they

The fruites of Hypocrisie. they are departing out of this life, as he did. I have fought a good fight and have finished my course, I have kepte the faith oc. Yea they ought to be such scholemasters to the vnlearned people as Theodossis the Emperour required to his children, that is as well onoson as Dinocepor. And as this is requifite & necessarie especially in ministers, as comming nearest in calling and condition to these Scribes and Pharifics, whome we have in hand; eucn so doe these wordes of which we doe now entreate, concerne as well all others of what degree state and place socuer they be in Church or common wealth, euen all of anie age, sexe, or sorte, highe or low, rich, poore, young and ould, one with another. So that who so eucr shall doe anie good workes outwardlie to be seene of men, thereby to gette prayse and commendation of the people, and not for Gods cause with a single harte, a sincere, conscience, and faith vnfained, doe nothing at all exceede in rightcousnesse these Scribes and Pharises, but shew themselues to be their deuelish Disciples, full of Hypocrifie, fraught with ambition, and deepe

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deepe in dissimulation. As for example the Papists who for their resemblace herein may rightly be called Romish Pharisies whose doctrine as it is nothing els but heresie so their life is nothing els but the leaue of these lewish Leuites, their holines Hypocrisie, their deuotion dissimulation their Godlinesse, vaine glorie, their Zeale superstition, their prayer πολειλογία, their Sacrifices facriledge, there chastitie vncleannes, their worshipping Idolatrie, their bleffinges Blasphemie, their pilgrimages pillinges, and powlinges of the peo ple, their Purgatoric Purging of other mes purses, there fasting feasting their almesse deedes all misdeedes. To conclude their whol religió being nothing els but a masse of follem ceremonies confisting altogether in shewes and semblances, not foundnesse, in fantasies not in ueritie, and in circumstances, not in substance: all this appeareth to be most true when as these Scribes and phyrifes their workes are altogether outwarde, confisting in externall pompe and pride, in glorie, and goodly ap paraile infine and coftly linnen, and in all glittering glosse and glorie that may be

The fruites of Hypocrisie. in the world euen as the whore of Babilo is discribed in the Reuelation, in vanitie of vestments in copes & corporasses, albes and amisses, in palles and purples, and such like trifles, their prayer being nothing els but lipp labour, in murmuring and muttering manie creeds, Paternosters, and Aue Maries, in bleffing & beading, in kneelinge and knocking, in beating their breasts, in groudling on the ground, in houlding vp their hands, in lifting vp their eies to heauen, like the proude Pharifie in the Gofpell, the same being in the tongue not in trueth, in voice not in spirit, in externall crying and calling, in bellowing and bawling inforrowing and fighing, in greiues & growning fro the face outward but without remorse of consciece, Heauinesse of heart, contrition of minde, and couersio of soule: their baptime stading of water, creame, oile, falt, spittle, sneuill, and such like filthic slauerings, and yet those so necessary, as they dare be bold to say blockilly & blasphemously; without the which Saluation cannot be obtained. The Sacrament of the supper they make as it were a maske or mummerie by their massinge,

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massing, yea they vie it as heathenish Sacrifice by their manifest Idolatrie, yea like a plaie or pageant by their goulden shewes by their bendinges and bowinges, mocking and mowinges, windinges and turninges, and fuch like vnscemly gesture, by their adoration, clcuation, and exaltation: the shamelesse shaueling that celebrateth this Sacrifice or rather committeth this facriledge not without most horrible blasphemie, dealeth with the baked God which they call an host, euen as a cat doth with a mouse, who after they have dalied with it, dadled it towfed, & toffed it two & fro vpward and downeward, forward and backward, at the last, the lest turning into earnest, he choppeth it vp at one bitte flesh, bloud, benes and all. To conclude their whole religion confifteth of nothing els, but of raggs and reliques, ringing and finging, centing and fancting, shaving and shriuing, thereby shragging the purses of the poore people, and all this in shew of fanctimonie and finceritie, and being indeede nothnig els but deceite & dissembling, And lastly in those their goodlie deedes of Charitie, which carrie the greatest

The fruites of Hypocrisie. test shew of good workes, when as they build Churches erect monasteries, found collegies, Hospitalls. Frieries, and nunneries, and other Religious howses, where by, they indeauour to merite their Saluation, and get wordly commendation, to be hallowed in heauen of God, and honored in earth of men, what doe they els but shew themselves to be Hypocriticall and Pharifiecall diffeinblers? and what are those their good deedes anie thing els but Splendida peccata being without faith, feeing that as the Apostle saith: what soeuer is not of faith is sinne, for all their good intent: for although as Austin saith Intentio facit opus bonum, yet must we take therewithall that, which followeth after Sed fides dirigit intentionem. For as the same Apostle saith in another place. Without faith it is empossible to please God. So that for all their greate costs and charges thus vainegloriously bestowed, howsoeuer perhappes praise worthie before men, yet without regard and guerdon before God, they may be likened to the woman which had the bloodie flixe metioned in the Gofpell, who had spent all her substance and bestowed

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bestowed all her goods voon Phisitions, for remedie of her disease, but could not be healed or healped of anie and noe marueile, seeing that the best workes that anie regenerat man in the world can doe with the liueliest faith, the strongest hope, with the colourablest intente, and to the best ende that may be, can not purchase anie sparke of grace or droppe of mercie by deserte, at the hands of God; for as our Sauiour saith in the Gospell. When we have donne all that me can, yet are me unprofitable servants. What then shall be come of those glorious workes of the Papists, which they bouldly affirme to merite, being died and tincte in the precious bloud of our Sauiour Christ, and therefore must needes be acceptable and gratious in the fight of God? euen they shalbe in accompt vnto the Lord, as was Iesabell vnto lebu, who although shee cleared her eyes and painted her face with ruddie coullours and other pleasant hewes, thereby to seeme faire to escape the furie of Iehn, yet for all that did he according to the commandment of God perfourme the Iudgement

The fruites of Hypocrisie. Judgement of the Lord vpon her, with out anie regard ofher beautie, or anie other respect whatsoeuer. But to leave the Papists and to come neare ourselues here present, if anie shall in this congregation vse to frequent divine service and sermons, seeming to be a zealous Prosessour of the Religion now sette vppe by publike Authoritie, for feare of incurring the daunger of the Lawe prouided in this behalfe, or els to be well esteemed of, and deemed of his neighboures as an ordinarie liuer, and ordinarie profesfour in the towne and parish where he dwelleth, and not for the truthes sake, as a faithfull Christian and his conscience cause; verily he is nothing els but a carnall gospeller, and a time seruer, nothing at all differing in this, from the diffembling Pharisies and Hypocriticall papists in dallying with God, and making a mocke of his word, then the which their can be no wickednesse worse, noe sinne more hainous nor noe vice more odious in the fight of God; for as Tully faith in the first of offices, Totius Iusticia unha pars capitalior oft, quam earum qui tum quum

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maxime fallunt id agunt vt viri boni esse videantur. In confideration of which disembling nature and deceitfull minde of man in generall, Seneca he crieth out in his Hippolitus, in the person of Theseus which may also be truely verified of this our dowbling and coulourable age. Ouita fallax, abditos sensus geris, animisque pulchram turbidis faciem induis, pudor impudentem calat, audacem quies, pietas nefandum, vera fallaces produnt, simulant que molles dura. For of what degree estate and order of men in this time may not that of Homer be truely fayd? Edinappévortes ranade opin That is as Chytrens Translateth these words Qui bona dicebant animis & praua struebant Who speake roses but sauour of wormewoode. Their words being sweeter then honie, softer then butter, smoother then oile, but hauing warre in their hartes; hauing a shew of godlinesse & a semblance of zeale in outward profession, and deuotion, but vtterly denying the power thereof in their life and conversation. But let all such in this behalfe follow the good & holesome counsell of a heathen Philosopher euen Plato in his Epist. to Dion Euroodomeur, Paisse TEder El nuas pred it i sque voi evoi osomo paper For

The fruites of Hypocrisie. as Tullie saith in his second booke De natura Deorum of the worshippers of the heathen Gods, much more may it be faid of the seruice of the only true and euerlasting God: Cultus Deorum est optimus, sdemque castissimus atque sanctissimus, Plenissimusque pietatis vt eas semper pura, integra incorrupta & mente & voce veneremur. And as our fauiour himselfe saith in the fourth of Iohn, Godis a spirite and they that worship him must worship him in spirite and trueth. And as he faith in another place not enerie one that saith unto me Lord, Lord, (hall enter into the kingedome of heaue but he that doth the will of my father which is in heaven. And thus much for these words which I haue reade vnto you.

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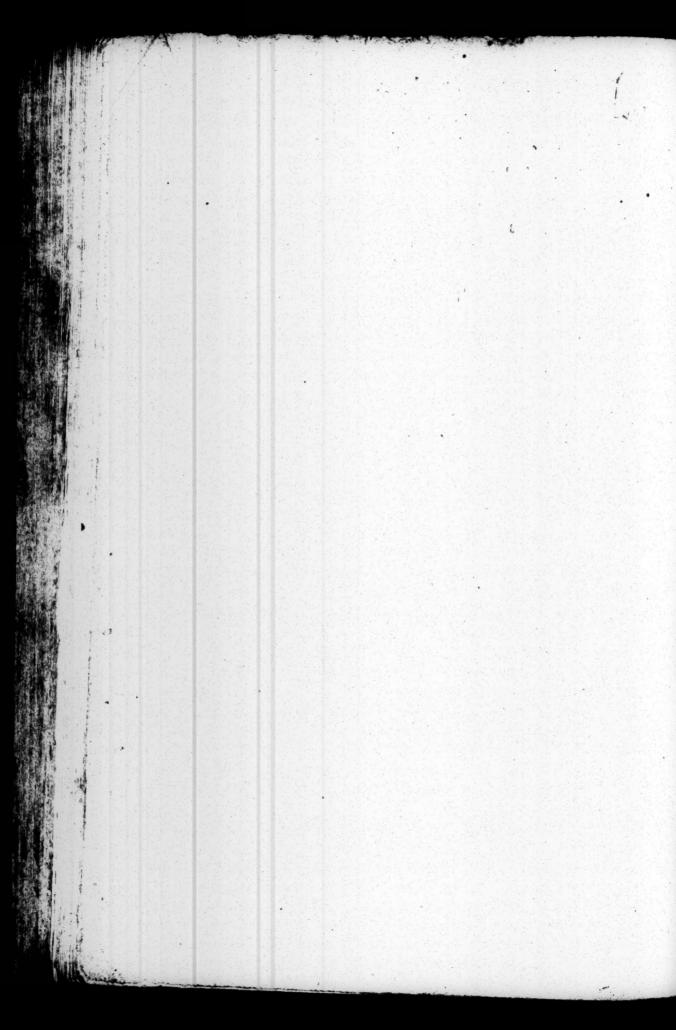
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